THE

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SEPTEMBER, 1819.

MEMOIR OF THE LATE REV. W. BROWN,

OF KEYSOE, BEDFORDSHIRE.

IF the biography of those men who have rendered themselves eminent in fields of carnage and plunder, tends to inspire the glow of martial ardour in the breast of the youthful warrior, and a desire to imitate their example; surely the lives of those who have been either eminent for their zeal in defending the truths of the gospel, or who have displayed a more than ordinary degree of exalted piety, should be diligently inspected by every combatant in the Christian warfare. For a combination of these qualities, let the Christian look to the great Apostle of the Gentiles, who with the intrepid boldness of the lion blended the meekness and gentleness of the lamb. Much of this boldness in defending the truth, characterizes the biography of Martin Luther and John Knox; and much of the meekness of which we have been speaking, may be seen in that of Melancthon. Or, to come nearer to our own times, who can read the life of the late excellent Mr. Pearce, of Birmingham, without being delighted with the sweetness of temper which he displayed, and without feeling a desire to be like him? It will be acknowledged by all who had the happiness of knowing the subject of this memoir, that, though he did not overawe by the sternness of his aspect, or the resoluteness of his manner, he attracted by the sweetness of his temper and the compassion of his heart. His piety was of that kind which could not be concealed, but which shone brighter and brighter as he approached the termination of his earthly career.

Mr. Brown was born at Isleham, in Cambridgeshire, March 9, 1758. His great-grandfather, the Rev. S. Campion, was pastor of the Independent Church at Isleham about sixteen years, in the early part of the last century. His mother, who was granddaughter to Mr. Campion, was a member of the church at Isleham, and a woman of distinguished piety. Like the mother of the late excellent Mr. Cecil, she endeavoured to impress the mind of her son with a sense of true religion in his tenderest childhood, and to instruct him in the scriptures, which, accompanied with the influences of the Holy Spirit, proved able to make him wise unto salvation. The writer of this memoir has frequently heard him speak of his pious and affectionate mother with many tears. Her memory was peculiarly dear to him; and he could scarcely mention her name without evincing the tender

feelings of his heart. Under such maternal care and affection, Mr. B. grew up in the nurture and admonition of the Lord; and, even when a boy, discovered a strong predilection for seriousness and serious persons. The hopes of his mother and other pious friends were not disappointed, as the succeeding part of his life abundantly testified.

It does not appear, from the information of his most intimate friends at Isleham, that Mr. Brown was brought to believe in the Lord Jesus Christ by any sudden and powerful impression; but rather to have been awakened to a sense of his danger by the still small voice, and to have been drawn by the cords of love. He associated with praying people before he made a public avowal of his faith in the Redeemer. His native diffidence probably kept him back from the latter, more than either an unwillingness to obey the laws of Christ, or a consciousness of his own unfitness. It was not till the 13th of September, 1798, that he became a member of a Christian church. On this day he was baptized at Isleham, by the late Rev. Andrew Fuller, of Kettering, on a profession of his repentance towards God, and faith in our Lord Jesus Christ.

Soon after this time, his mind was much exercised about the ministry; and being encouraged by the church to which he belonged, he went to Olney, and was placed under the care of the late Mr. Sutcliff. He remained there about eighteen months, frequently preaching in the surrounding villages. About this time, the church and congregation of Keysoe wanted a minister, and, (as a friend from K. writes,) were providentially led to apply to Mr. Brown, then with the Rev. Mr. Sutcliff. "He preached," says this friend, "his first sermon in this village on Lord's-day, August 2, 1801. Being requested to continue his labours amongst us, he came occasionally till October 18. On the 30th Mr. Brown left Olney, and came to reside at a friend's house, with a view to preach the gospel to us for three months. At the end of this time he was desired to continue with us; and on June 26, 1803, he was received into our communion by a letter of dismission from the church of Christ at Isleham, under the pastoral care of the Rev. Samuel Lambert.* On the same day he was unanimously called to the office of pastor over us, which with diffidence he accepted; and on the 5th of July following, was publicly ordained."

During the seventeen years of his ministry at Keysoe, the church and congregation were considerably increased. He laboured incessantly for the benefit of souls, preaching frequently in the houses of his poor and afflicted friends at K. and in many of the adjacent villages.

In giving a brief outline of the character of this worthy minister of Jesus Christ, much might be said in answer to those who cavil at the doctrines of grace, affirming that they lead to licentiousness. They who knew Mr. B. need not be informed, that he viewed and felt himself to be a perishing sinner; and that he looked for salvation

* Mr. Lambert was an affectionate, faithful, and successful preacher of the gospel at Isleham for fifty-two years, forty-eight of which he was pastor of the Independent Church. He left the church below, to join that above, Nov. 2, 1805, in the seventy-fifth year of his age, having ceased only three months from his public labours.

only through the superabounding grace of God, as it is displayed and exercised towards a guilty world, in the gift of his Son. But the belief of this, and the rejection of good works as his justifying righteousness in the sight of God, did not make him careless about his practice; on the contrary, in his general deportment he evinced the genuine effects of the implantation of such a principle.

It cannot be expected that a life spent as was that of Mr. Brown, should furnish much incident for biography. He was neither conducted through the mazes of religious controversy, nor did he ascend the difficult eminence of literature; and having left no diary of the secret workings of his heart, all that can be said of him must be collected from personal acquaintance, and from the report of his most intimate friends. Though he lived secluded in a great measure from the religious world, he did not

" ——————————Drop
Into the grave unpitied and unknown!"

His ardent affection, and his eminent piety, secured him the high esteem of his Christian friends. Whilst imparting divine truth, he would frequently mingle tears with his addresses, thereby convincing his hearers that he was in earnest. Whatever his public discourses wanted, either in originality of thought, brilliancy of expression, or correctness of diction, the deficiency was amply supplied by his zeal for the welfare of souls. Feeling, as he did, the importance of religious instruction, he was instrumental in making his hearers feel it; and many are left to bear the most pleasing testimony to the impressions produced by his affectionate addresses to the conscience.

It was not, however, in the pulpit alone, that this quality was discernible. Having imbibed so great a portion of the spirit of the gospel, he, like his Divine Master, exhibited its effects in his love to all mankind. He did not suffer the narrow bounds of party to confine his love to those who belonged to his own denomination; but, like the sun, whose enlivening beams rejoice and gladden every land, his affection extended to all who came within the circle of his acquaintance. Wherever he discovered the image of the Redeemer, notwithstanding many minor differences about the circumstantials of religion, he loved that person for the sake of Christ. His expanded love did not however incline him to relinquish any part of divine truth; but he strenuously maintained it according to his ability. Yet he always leaned to the charitable side, and did not say, with a censorious and contentious spirit, "The temple of the Lord, the temple of the Lord, the temple of the Lord are these."

His love to mankind in general was not less conspicuous than to the household of faith in particular. Desirous that others might share in the favours of which he had been made a partaker, he faithfully preached the gospel to sinners. Walking in the footsteps of the apostles, he did not "shun to declare the whole counsel of God." A part of that counsel he considered to be, that sinners should be exhorted "to repent, and believe in the Lord Jesus Christ for life and salvation." He resembled a genial spring, which confines not itself to one part of the country, but rising from a hill, sends forth its

streamlets in every direction, and waters and fertilizes the surrounding valleys. The true principles of Christianity, wherever they are implanted, will manifest themselves in efforts to promote the welfare of others. What illustrious instances of this tendency are exhibited in the characters of David Brainerd, and some of his cotemporaries, as well as amongst the missionaries of the present day! Had the venerable Carey, and others of a kindred spirit, been fettered by the narrow views of some persons, they would not have been the honoured instruments of effecting the good which they have effected among the heathen. Our departed friend possessed the same principles, though his sphere of exertion was less extensive. For many years he devoted two, and sometimes three evenings in the week, to the benevolent purpose of instructing poor children gratuitously in reading, writing, and arithmetic. He was always diligent to know the state of his flock, devoting himself unreservedly for their good: he often visited the poor, freely weeping with them when in trouble, and relieving their wants, according as God had prospered him. He evinced his love to the cause of Christ, by contributing, during his life, to the spread of the gospel, both at home and abroad; and, at his death, he bequeathed £40 towards repairing the meeting-house at Keysoe, £20 to the Academical Institution at Stepney, and £5 each to six Baptist ministers, as an expression of paternal affection towards them. Superadded to this affection for the welfare of souls, which Mr. B. manifested in a high degree, was his ardent piety. He was not anxious to keep the vineyard of others, whilst negligent of his own. Amidst all his efforts to do good, he did not forget to retire, and to weep and pray over his own infirmities. His discourses from the pulpit, though not adorned with the figures of rhetoric, always shone with a lustre given them by his superior piety. The fanciful hearer, or the speculative professor of religion, might perhaps listen to him without pleasure or satisfaction; but the humble and pious Christian always found something to enliven his hopes, and to quicken his zeal. His was the religion of the heart; and although we did not find in him the accomplishments of the scholar, or the deep reasoning of the metaphysician, he was certainly the pious unassuming preacher of the unsearchable riches of Christ.

The friend at Keysoe before referred to, gives the following account of the closing scene of this faithful servant of God.—"From the time this dear good man came into this village to the end of his days, he had but very little affliction. He was, however, never able to endure much exercise; for in walking only a few furlongs on a sharp winter's evening, he would be thrown into a high state of perspiration. His labours on the Lord's-day were very seldom interrupted till the last he spent on earth. The Thursday previous to his death, he went to spend the afternoon with a friend, and complained of pain under his arms. On Friday the pain had rather abated, and he was able to spend some time in his study. He eat very little, and complained much of thirst. In the evening he read and prayed in his family, retired early to rest, and slept nearly as usual. On

Saturday he rose about noon, and expressed his intention of preaching, if possible, three times the next day. He did not find himself able, but kept his bed the whole of the day, not however apprehending his affliction to be more than a cold. It was with much persuasion that he consented on Monday to have medical advice; and, indeed, by his appearance and conversation he was thought to be nearly as well as in common. About two o'clock on Tuesday morning he was taken much worse; a medical gentleman was immediately sent for; but before he came his patient seemed better. Wednesday morning, he said that he had slept comfortably; that he was much revived, and that he hoped soon to be restored to health. In the afternoon of this day he partook of his usual refreshment; but about half-past five, he said he felt himself worse, and died in a few minutes, without a struggle or a groan. This was on December 16, 1818. On the following Lord's-day his mortal remains were committed to the house appointed for all living, in steadfast hope of a resurrection to eternal life. A funeral sermon was preached at the same time to a very crowded congregation, by the Rev. J. Manning of Spaldwick, from 1 Tim. i. 15, 'This is a faithful saying, &c.' This portion of scripture was frequently repeated by our dear friend in his last affliction, and was to his soul as a rock on which his hope was founded. He appeared to be entirely resigned to the Lord's will, saying more than once, 'Why inconvenient *now* to die?' In the whole of his short illness, his mind was very composed and happy. In answer to inquiries, he would say, 'I enjoy some sweet meditations.' His soul panted after the gracious presence of God, and with that presence he was mercifully blest. He was a man of peace; he preached peace through Jesus Christ; and peaceful was his end. He spoke of the solemn scene before him with as much composure as the weary traveller would of going to rest."

Some apprehension of his approaching dissolution appears to have impressed his mind for some time before his death. He frequently mentioned death to a pious and excellent person who kept his house, with a willingness to leave this sublunary state, at the same time expressing an anxious concern for the people of his charge. The following lines from Dr. Watts's Hymns are expressive of the state of his mind in the prospect of that event, and were frequently repeated by him with much feeling a short time before he was summoned to his rest:

"O! if my Lord would come and meet,
My soul should stretch her wings in haste,
Fly fearless thro' death's iron gate,
Nor feel the terrors as she pass'd."

He did not, indeed, appear to feel the terrors of death as he passed through that dark valley, but was gently dismissed from this world of sorrows into a world of interminable glory. Having served his generation according to the will of God, he was called in the sixty-first year of his age to receive his reward. "Mark the perfect man, and behold the upright; for the end of that man is peace."

ON PROVIDENCE;

In reply to a Query by W. P. in the Number for January last.*

"But even the hairs of your head are all numbered." Luke xii. 7.

THESE consolatory words of our blessed Redeemer should, to all who admit his omniscience and veracity, set this query for ever at rest. After such a declaration of the truth of any doctrine, it is surely unnecessary to seek for evidence of it to any other quarter. To suppose, however, that the Almighty would create such a world as this, and then abandon it, like a deserted orphan, without a governor; or to admit the general superintendence of Providence, and deny its particular care;—would be as contrary to sound philosophy, as it is to revelation. It is true that, in the English version of the holy scriptures, the term Providence occurs but once, Acts xxiv. 3, and that it was there used by Tertullus as a compliment to a heathen ruler. But the original word Προνοια (from Προ and Νοεω) signifies *foreknowledge*, which is strictly and properly an attribute of Deity, and can be applicable in only a *secondary* sense to the most *prudent* men. According to the learned and judicious Assembly of Divines, "God's works of providence are, his most holy, wise, and powerful preserving and governing, all his creatures, and all their actions." To suppose that events fall out by chance, or that the world subsists of itself, is to reject this doctrine; and every attempt to exclude the Creator of the universe from its government, is practical atheism. Should it be objected that a constant regard to the minute concerns of his creatures would be degrading to the infinite dignity of the Most High, it may be replied, that such an objection would equally apply to his wisdom in creating them, and to an attention to the concerns of the *greatest*, as well as the *least* of them, seeing "*He humbleth himself to behold the things which are in heaven.*"

With respect to the laws of nature, what are they but the uniform operation of Providence? And as no power but that which established them can set them aside, so neither could they be executed but by the continual agency of the First Cause. In like manner, whatever takes place in the rational world is usually accomplished by the instrumentality of free agents, whose liberty is perfectly consistent with a dominion which is universal, sovereign, and divine. As this is a subject of infinite moment, and fundamental to all religion, I shall endeavour briefly to establish and illustrate it from the word of God.

First, GENERAL PROVIDENCE.

"*Known* unto God are all his works *from the beginning of the world.* He giveth to all life, and breath, and all things; and hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; for in him we *live, and move, and have our being.*" Acts xv. 18. and xvii. 25—28. "*He doeth according to his will* in the army of heaven, and among the inhabitants of the earth; and none can stay his hand," Dan. iv. 35. "The Lord hath prepared his throne in the heavens; and *his kingdom*

* We have received a Reply to W. P.'s other Query, which shall be inserted as soon as we can find room. EDIT.

ruleth over all." Psalm ciii. 19 — But the query of W. P. chiefly regards,

Secondly, PARTICULAR PROVIDENCE.

1. *This doctrine is implied in all those texts which assert the universal government of God.* He who owns a general providence, and denies a particular one, is guilty of the palpable absurdity of admitting that in the gross which he denied in the detail; or of maintaining the existence of a whole, at the same time that he disbelieves the existence of its component parts. What difficulties soever may attend the application of this doctrine in any particular instance, arising from the minuteness of our individual concerns compared with the magnitude and extent of the divine dominions, these can form no objection to the doctrine itself.

2. *It is plainly asserted in scripture.* "In his hand is the soul of every living thing, and the breath of all mankind."—"When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only." Job xii. 10, and xxxiv. 29.

Again. "The Lord is a God of knowledge, and by him actions are weighed. *The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up.* 1 Sam. ii. 3—6. What seems to us more uncertain than the lot? Yet "the lot is cast into the lap; but *the whole disposing thereof is of the Lord.*" Prov. xvi. 33. How remarkably was this demonstrated in the election of Saul to be king of Israel; in the detection of Achan, when he had hidden the Babylonish spoils; and in the arresting of Jonah when he fled from the presence of the Lord! When the land of promise likewise was divided by lot in the days of Joshua, the portions assigned to each tribe exactly accorded with the predictions of Jacob delivered 244 years before. However contingent, therefore, some things may appear to us, they are all under the direction of that Being who in his providence "*worketh all things according to the counsel of his own will.*" Eph. i. 11. But no language can place the subject in a clearer light than our Lord's address to his disciples, Luke xii. 22. "Therefore I say unto you, Take no thought (*i. e.* no anxious unbelieving care) for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls!"

3. *This doctrine is also illustrated by the history of the world.* Sacred history is one continued record of a particular providence. The affecting narrative of Joseph furnishes such proofs and illustrations as cannot but demonstrate the subject to every attentive mind. After he was sold for a slave in Egypt, "*his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand.*" His brethren confessed it, when, recognizing the just retribution of Providence, "they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this

distress come upon us." Joseph himself, who passed through the trying scene, resolved it all into the will of Providence, saying, "*So now it was not you that sent me hither, but God.*" What, I might ask, is the whole book of Esther, but the history of the wonderful providence of God over his church and servants? Many links in that interesting chain of events appear small, yet they were essentially necessary to set those limits to the wrath of man, and to obtain that victory for the oppressed, which equally astonished Israel and the world. But time would fail me to enumerate all the instances of a particular providence which are visible in the preservation of Noah, Abraham, David, Elijah, and Daniel, and in the overthrow of Pharaoh, Ahab, Sennacherib, and Nebuchadnezzar.

4. *It is confirmed by personal experience.* Here I would call upon every one to review the history of his own life, in which he will doubtless take the greatest interest. How numerous have been his exemptions from evil! How often has he been preserved from sin, from danger, and from want! He may see equal cause for grateful observation of the conduct of Providence in the failure of his plans, and in his disappointments in life. How often have the best formed human purposes proved abortive, while others that were despised by men have been prospered! Thus human calculations have been baffled, and it has been proved that "the race is not to the swift, nor the battle to the strong; neither yet bread to the wise, nor yet riches to men of understanding;" that "it is not in man that walketh to direct his steps;" and that "there are many devices in a man's heart; nevertheless *the counsel of the Lord, that shall stand.*" Eccles. ix. 11. Jer. x. 23. Prov. xix. 21.

5. *This doctrine can in no case set aside the use of means, and the moral obligations of man.* We ought never to forget that the instrumentality of inferior agents is employed in all the ordinary operations of Providence. Whilst, therefore, it is the duty of the Christian to seek divine direction, and to depend upon divine assistance; and while he is commanded to "work out his own salvation with fear and trembling;" he is encouraged by the assurance, that "it is God that worketh in him both to will and to do of his good pleasure." Should any one object to diligence in that which is good, by saying, "Why should I rise up early, and sit up late, and eat the bread of sorrows, since my designs may be thwarted, and all my labour may be in vain?" I would reply, in the words of a justly esteemed author, that the doctrine of a Particular Providence, by showing that the whole is formed out of the several parts, requires every man to put his shoulder to the wheel; gives to every man a share in the grand concerns of life; demonstrates a community of interests; and commands co-operation.—We have no right to expect the *end* without the *means*. God causeth the wheat to vegetate; his showers water, his air feeds, his sun warms it; but he requires us to sow, to watch, and to labour, before we can reap. In harmony, therefore, with our prescribed duties, is this consoling doctrine; for it gives us the cheering assurance that we shall neither pray nor labour in vain.

6. *This doctrine is fraught with consolation to all them that*

believe. Do we dread the divine judgments that may be anticipated upon the kingdoms and nations which have not set the Lord before them? Our terror is relieved by the consideration that the hearts of kings are in the hand of the Lord, who turneth them whithersoever he will; and that should national calamities take place, HE can preserve us who gave unto Baruch his life for a prey in all places whither he went. Are our anxieties awakened on behalf of the church; and amidst the prevalence and error among some, and of indifference among others, do we tremble for the ark of God? We are informed that "*God is in the midst of Zion, she shall not be moved; that God shall help her, and that right early;*" that "no weapon that is formed against her shall prosper;" that "every tongue that shall rise against her in judgment he will condemn;" and that "he that keepeth Israel shall neither slumber nor sleep." Or is the Christian cast down on account of his personal or relative troubles? Let him be assured that "God will not suffer him to be tempted above what he is able; but will with the temptation also make a way to escape." The force of this doctrine was felt by our grand adversary, when he considered the safety and the prosperity of Job. "*Hast not thou made a hedge about him, and about his house, and about all that he hath on every side?*" It is true, that for a time this hedge seemed to be removed, and that a series of losses, trials, and afflictions, came upon him, such as perhaps were never exceeded in the experience of any mere man upon earth. Suddenly he was stripped of his property, bereaved of his family, afflicted in body, and dejected in mind.—Heaven trembled, hell hoped, till the Author of his faith and patience turned his captivity, and restored more than was taken away. If such was the providence of God exercised over Job, surely it affords encouragement to the true believer in every age, who is also assured that "*all things work together for good to them that love God, to them who are the called according to his purpose.*" Whatever confusion and discord there may appear to be to us, doubtless all is order and harmony in his sight, who is "that great sensorium of the universe which vibrates if but *a hair* falls upon the most distant part of his dominions!"

London. J. E.

THE BIRD THAT *FORSAKES HER NEST.*

Prov. xxvii. 8. As a bird that wandereth from her nest, so is a man that wandereth from his place.

IN DR. HODGSON'S elegant version of this book,* the passage is thus rendered:—

"Like a bird that forsaketh her nest,
Is a man who deserteth his home."

These words are fitted to reprove the truant school-boy—the gossiping wife—the idle student—the negligent pastor—the scheming, roving tradesman—and many other children of discontent. Leaving them, my object in this paper will be to show, that this proverb administers reproof to many of the members of our churches, who run to hear a popular preacher—to see "a

* 4to. 1788.

reed shaken with the wind." But the eye is not satisfied with seeing, nor the ear with hearing, and therefore the next sabbath, and the next, they are tempted to renew their excursions. A Christian church is a Christian school: let every teacher, let every learner keep his own place.

It is readily granted that, in large churches, many must be excused for occasional non-attendance, on account of personal or family affliction, age and infirmity, distance of habitation, or absence from home on journeys of business; to which may be added, unexpected incidents in the course of providence. But when a Christian carelessly omits to fill up his place in the church to which he belongs, he does an injury to himself—to the minister—to the church—and to the interest of Christ in the neighbourhood; and therefore his conduct must be very displeasing to Christ himself, the great Head of the church.

First: He injures himself. *He hinders his own spiritual improvement.* It is the business of the minister to exhibit in the view of his hearers the whole counsel of God; to take them, as it were, by the hand, and lead them through all the land, and show them the length and the breadth of it. To obtain a clear, correct, and comprehensive view of evangelical truth requires in ordinary cases a constant, close, and long-continued attention. What numbers have need to be put back again to the first principles of the oracles of God! Men in age they are, but babes in knowledge: they must be fed with milk, and not with strong meat. Again: *He cuts himself off from the sweets of fellowship with his brethren.* "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Prov. xxvii. 17. There must be frequent interviews regularly kept up, in order to establish and cement this holy friendship. Happy are they who "take sweet counsel together, and walk to the house of God in company." Psalm lv. 14. Another consideration of serious import is suggested by Mr. Bragge, who says:* "I have for many years past made it my observation, that as church members carry it towards the church to which they belong, either in seeking its welfare, or in neglecting it; so their families are built up, or pulled down; blessed or blasted, according to that awful word, Psalm cxxix. 5, 6. "Let them all be confounded and turned back that hate Zion. Let them be as grass upon the house-tops, which withereth afore it groweth up."

Secondly: It is an injury to the minister. It is *discouraging* to see the number diminished. It damps his spirits, and renders the tone of his voice feeble and languishing. It is a *disappointment.* Having looked over the cases of his hearers, he selects his subject. He sees one in great danger from temptation, and he hopes that the text itself which he has chosen may prove a useful caution. He knows that another and another are in great heaviness through many trials, and he feels an ardent desire that one part of the sermon may be as a word in season to their weary souls. But alas! these very persons are absent! If this be often the case, he is discouraged from paying particular attention to particular cases, which might be greatly to the advantage of many

* Church Discipline, p. 117.

(for what suits one may suit twenty); and thus his work becomes a burden. It is a *breach of covenant*. The pastor and every member of the church are pledged to each other, and the vows of God are upon both parties.

Thirdly: The conduct here animadverted upon is an injury to the church. It furnishes a precedent which may have an evil and pernicious influence. And who is he that can estimate the weight, or measure the extent, of his own influence? It shows great disrespect to the church; to the prosperity of it in general, and all its members in particular. It is obvious that it has a direct tendency to break up the church. The new converts at Jerusalem continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. See Israel encamped! Every tribe, and every family, is in its own place.

"How beautiful thy tents, O Jacob! thy tabernacles, O Israel!
Like vales planted with groves; like gardens on the side of a river!
Like lign-aloes planted by the *Lord*; like cedars by water-streams!"*

Fourthly: It is an injury to the interest of Christ in the neighbourhood. What can the people of the world think, when they see the members of the church running in different directions on the Lord's-day? Members of other churches, when they observe instances of this kind, will drop a painful tear! And what a stumbling-block does this conduct put in the way of inquirers! They are newly awakened; they wish to join the church; they look for perfection; and will they not wonder what church-fellowship can mean? On the other hand, consistency, which is the best evidence of sincerity, accompanied by uniformity and perseverance, and animated by ardent affection, will constrain inquirers to say, "We will go with you, for we have heard that God is with you." Zech. viii. 23.

Lastly: This Reubenitish, unstable conduct must be very displeasing to Christ himself. He that walketh among the golden candlesticks, beholds all the affairs of all his churches, and he knoweth their works. Hath not one of his apostles said, "Let us hold fast the profession of our faith *without wavering*; for he is faithful that promised: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching?" Heb. x. 23, 25. Revolving in our minds considerations of this class, let us say with the pious Jews of old, "We will not forsake the house of our God." Neh. x. 39. Let us tremble at the thought of being lukewarm in a cause which interested the heart of the eternal Father before the world began; a cause of which it may be said, that the Son of God came down from heaven to die that he might promote it; a cause which the Holy Spirit has ever owned and honoured; which the wisest and best of men in every age have espoused with their whole hearts; in which a countless multitude of martyrs have bled gloriously; which attracts the attention, and employs the energies of all the holy angels; and which, in a word, involves in it the highest glory of God, and the dearest interests of man!

Reader! pause and reflect.—It is a cause, the embracing or

* Num. xxiv. 5, 6. (Geddes.)

rejecting of which will draw after it a train of consequences, that will run on to an endless length in the world to come.

Stepney. W. N.

LETTER

OF THE LATE

*Rev. Mark Wilks, of Norwich,**

TO A MINISTER IN LONDON.

DEAR SIR,

ERE now I hope you are raised from your sofa, and are going about doing good.

In this pursuit, will you inquire after the young man of whom you spake, and let me know whether he could visit Norwich?

I am still so poorly as to need help; and could we have a teacher from Stepney, or any where else, after God's own heart, we should wish his continuance. A pulpit *fop* will not do for us. We want, *learned* or *unlearned*, a wise, zealous, faithful, plain, disinterested, humble, godly, and circumspect man. Such a one would find hearers here, and God would bless him.

For such a one we pray; and could you assist us in our pursuit, you would be doing good, and would greatly oblige

Yours affectionately,

Norwich, 1815. M. WILKS.

* We have been disappointed in not receiving a Memoir of our much lamented and departed friend. The publication of this original letter will, we doubt not, gratify the friends of the deceased, by showing them his solicitude for their welfare, and will, we hope, lead them to comply with our former request.

EDIT.

AN

INVITATION TO SINNERS

TO

COME TO CHRIST.

THE language of Christ in the gospel is, "Come unto me, all ye that labour, and are heavy laden, and I will give you rest." Many have experienced the truth of this declaration. His language still is, "Whosoever will, let him come," and "Him that cometh to me, I will in no wise cast out." O sinners, think how suitable is the provision of the gospel. Have you sins? To whom should you come but to the "Lamb of God that taketh away the sin of the world?" Have you souls that must be saved or lost for ever? To whom should you come but to him who is the "Saviour of souls?" Are you aware, that after the present life there is another? To whom should you come but unto him who "hath the words of eternal life;" and who is indeed "the life of men?" Is there such an awful thing as "Wrath to come," and are you exposed to it? To whom should you fly for deliverance but to him who "saves from the wrath to come?" And will he not receive you? If he readily gave himself into the hands of those who sought his life, will he withdraw from those who from a sense of their need seek his mercy? If he submitted to be taken by the hands of violence, is he not much more willing to be taken by the hands of faith? He who died to redeem, and who by his word invites sinners to come, will he cast you off when you come? O no! Then come, come, come to Jesus, I beseech you, come.—I charge you, come.—Come, and he will give you life. Come, and

he will give you rest. Come, and he will receive you, and pardon, and heal, and cleanse, and save you. Knock, and he will open to you. None ever came to him for healing, and were sent away without it. Are you looking for something to recommend you? and do you find and feel that you are poor, and wretched, and miserable, and blind, and naked? Let not this hinder you from coming, but rather incite you to come. Come as you are; come poor, come needy, come guilty; only come, only believe.

——— not the righteous;
Sinners Jesus came to call.

His arms are open, his heart is open, and if you are willing, he was never otherwise than willing, and will display his kindness; he will receive you graciously, and love you freely.

——— without money,
Come to Jesus Christ and buy.

T.

Antinomianism Delineated;

BY THE

REV. ROBERT HALL, A. M.

In his Preface to "Antinomianism Unmasked," by the Rev. Samuel Chase, A. M.

THE fundamental tenet of the system to which this treatise is opposed, consists in the denial of the *obligation* of believers to obey the precepts of Christ, in supposing that their interest in the merits of the Redeemer releases them from all subjection to his authority; and, as it is acknowledged on all hands, that he is the sole Lord of the Christian dispensation, the immediate consequence is, that as far as *they* are concerned, the moral government of the Deity is annihilated; that they have ceased to be accountable creatures. But this involves the total subversion of religion; for what idea can we form of a religion in which all the obligations of piety and morality are done away; in which nothing is binding, or imperative on the conscience? We may conceive of a religious code under all the possible gradations of laxness or severity, of its demanding more or less, or of its enforcing its injunctions by penalties more or less formidable: but to form a conception of a system deserving the name of religion, which prescribes no duties whatever, and is enforced by no sanctions, seems an impossibility. On this account it appears to me improper to speak of Antinomianism as a *religious* error: religion, whether true or false, has nothing to do with it: it is rather to be considered as an attempt to substitute a system of subtle and specious impiety in the room of Christianity. In their own estimation, its disciples are a privileged class, who dwell in a secluded region of unshaken security, and lawless liberty, while the rest of the Christian world are the vassals of legal bondage, toiling in darkness and in chains. Hence whatever diversity of character they may display in other respects, a haughty and bitter disdain of every other class of professors is a universal feature. Contempt and hatred of the most devout and enlightened Christians out of their own pale, seem one of the most essential elements of their being; nor were the ancient Pharisees ever more notorious for "trusting in themselves that they were righteous, and despising others."

Of the force of legitimate argument they seem to have little or no perception, having contracted

an inveterate and pernicious habit of shutting their eyes against the plainest and most pointed declarations of the word of God. The only attempt they make to support their miserable system, is to adduce a number of detached and insulated passages of scripture, forcibly torn from their context, and interpreted with more regard to their sound, than to their meaning as ascertained by the laws of sober criticism. Could they be prevailed upon to engage in serious dispassionate controversy, some hope might be indulged of reclaiming them; their errors would admit of an easy confutation: but the misfortune is, they seem to feel themselves as much released from the restraints of reason, as of moral obligation; and the intoxication of spiritual pride has incomparably more influence in forming their persuasions than the light of evidence.

As far as they are concerned, my expectation of benefit from the following treatise is far from being sanguine. To others, however, who may be in danger of falling a prey to their seduction, it may prove an important preservative; to the young and inexperienced it will hold out a faithful warning, by unmasking the deformity, and revealing the danger, of that pretended doctrine of grace, which is employed to annul the obligation of obedience. They will learn from this treatise, that the authority of Christ as Legislator, is perfectly compatible with his office as the Redeemer of his people; that the renewal of the soul in true holiness forms a principal part of the salvation he came to bestow; that the privileges of the evangelical dispensation are inseparably combined with its duties; and that every hope of eternal life is necessarily presumptuous and unfounded, which is not connected with "keeping the commandments of God." They will perceive the beautiful analogy subsisting between the Mosaic and the Christian dispensation; and that the redemption wrought out upon the cross is just as subservient to the spiritual dominion of Christ over his people, as was the deliverance of the Israelites from Egypt to the erection of a theocracy in the Holy Land: in a word, they will plainly see that the regal authority of Christ over his church belongs to the very essence of the evangelical economy, considered as an annunciation of the *Kingdom*, or *Reign* of God.

To trace the progress of Antinomianism, and investigate the steps by which it has gradually attained its fearful ascendency, though an interesting inquiry, would lead me far beyond the limits of this Preface. Suffice it to suggest a few circumstances which appear to me to have contributed not a little to that result. When religious parties have been long formed, a certain technical phraseology, invented in order to designate the peculiarities of the respective systems, naturally grows up: what custom has sanctioned, in process of time becomes law, and the slightest deviation from the consecrated diction comes to be viewed with suspicion and alarm. Now the technical language appropriated to the expression of the Calvinistic system in its nicer shades, however justifiable in itself, has, by its perpetual recurrence, narrowed the vocabulary of religion, and rendered obsolete many modes of expression which the sacred writers indulge without scruple. The latitude with which

they express themselves on various subjects has been gradually relinquished; a scrupulous and systematic cast of diction has succeeded to the manly freedom and noble negligence they are accustomed to display; and many expressions, employed without hesitation in scripture, are rarely found, except in the direct form of quotation, in the mouth of a modern Calvinist.

In addition to this, nothing is more usual than for the zealous abettors of a system, with the best intentions, to magnify the importance of its peculiar tenets by hyperbolical exaggerations, calculated to identify them with the fundamental articles of faith. Thus the Calvinistic doctrines have often been denominated, by divines of deservedly high reputation, *the doctrines of grace;* implying, not merely their truth, but that they constitute the very essence and marrow of the gospel. Hence persons of little reflection have been tempted to conclude, that the zealous inculcation of these comprehends nearly the whole system of revealed truth, or as much of it at least as is of vital importance, and that no danger whatever can result from giving them the greatest possible prominence. But the transition from a partial exhibition of truth to the adoption of positive error is a most natural one: and he who commences with consigning certain important doctrines to oblivion, will generally end in perverting or denying them. The authority of the laws of Christ, his proper dominion over his people, and the absolute necessity of evangelical obedience in order to eternal life, though perfectly consistent in my apprehension with Calvinism, form no part of it, considered as a separate system. In the systematic mode of instruction they are consequently omitted, or so slightly and sparingly adverted to, that they are gradually lost sight of; and when they are presented to the attention, being supported by no habitual mental associations, they wear the features of a strange and exotic character. They are repelled with disgust and suspicion, not because they are perceived to be at variance with the dictates of inspiration, their agreement with which may be immediately obvious; but purely because they deviate from the trains of thought which the hearer is accustomed to pursue with complacency. It is purely an affair of taste; it is neither the opposition of reason, or of conscience, which is concerned, but the mere operation of antipathy.

The paucity of practical instruction, the practice of dwelling almost exclusively in the exercise of the ministry on doctrinal and experimental topics, with a sparing inculcation of the precepts of Christ, and the duties of morality, is abundantly sufficient, without the slightest admixture of error, to produce the effect of which we are speaking; nor is it to be doubted that even holy and exemplary men have by these means paved the way for Antinomianism. When they have found it necessary to advert to points of morality, and to urge them on scriptural motives, the difference between these, and their usual strain of instruction, has produced a sort of mental revulsion. Conscious, meanwhile, that they have taught nothing but the pure and uncorrupted word of God, have inculcated no doctrine but what appears to be sustained by the fair interpre-

tation of that word, they are astonished at perceiving the eager impetuosity with which a part of their hearers rush into Antinomian excesses; when a thorough investigation might convince them, that though they have inculcated truth, it has not been altogether "as it is in Jesus;" that many awakening and alarming considerations familiar to the scriptures have been neglected, much of their pungent and practical appeal to the conscience suppressed, and a profusion of cordials and stimulants administered, where cathartics were required.

In the New Testament the absolute subserviency of doctrinal statements to the formation of the principles and habits of practical piety is never lost sight of: we are continually reminded that obedience is the end of all knowledge, and of all religious impressions. But the tendency, it is to be feared, of much popular and orthodox instruction, is to bestow on the belief of certain doctrines, combined with strong religious emotion, the importance of an ultimate object, to the neglect of that great principle, that "circumcision is nothing, and uncircumcision nothing, but the keeping of the commandments of God." While it is but candid to suppose that some are beguiled through the "good words and fair speeches," by which the apostles of Antinomianism recommend themselves to the unlearned and unstable, it can scarce be doubted, that they are chiefly indebted for their success to the aversion which many feel to Christianity as a *practical* system. Divest it of its precepts and its sanctions, represent it as a mere charter of privileges, a provision for investing a certain class with a title to eternal life, independent of every moral discrimination, and it will be eagerly embraced; but it will not be the religion of the New Testament: it will not be the religion of him who closed his sermon on the Mount by reminding his hearers, that he who "heareth his sayings and doeth them not, shall be likened to a man who built his house upon the sand, and the storm came, and the rains descended, and the winds blew, and beat on that house, and it fell, because it was founded upon the sand."

The most effectual antidote to the leaven of Antinomianism will probably be found in the frequent and earnest inculcation of the practical precepts of the gospel; in an accurate delineation of the Christian temper; in a specific and minute exposition of the personal, social, and relative duties, enforced at one time by the endearing, at another by the alarming motives which revelation abundantly suggests. To overlook the distinguishing doctrines of the gospel under the pretence of advancing the interests of morality, is one extreme; to inculcate those doctrines, without habitually adverting to their purifying and transforming influence, is another, not less dangerous. If the first involves the folly of attempting to rear a structure without a foundation, the latter leaves it naked and useless.

A large infusion of practical instruction may be expected to operate as an alterative in the moral constitution. Without displacing a single article from the established creed, without modifying or changing the minutest particle of speculative belief, it will generate a habit of contemplating religion in its true character, as a system of moral go-

vernment, as a wise and gracious provision for re-establishing the dominion of God in the heart of an apostate creature. Though there must unquestionably be a perfect agreement betwixt all revealed truths, because truth is ever consistent with itself, yet they are not all adapted to produce the same immediate impression. They contribute to the same ultimate object, "the perfecting the man of God," by opposite tendencies; and while some are immediately adapted to inspire confidence and joy, others are fitted to produce vigilance and fear; like different species of diet, which may in their turn be equally conducive to health, though their action on the system be dissimilar. Hence it is of great importance, not merely that the doctrine that is taught be sound and scriptural, but that the proportion maintained betwixt the various articles of religious instruction coincide, as far as possible, with the inspired model; that each doctrine occupy its proper place in the scale; that the whole counsel of God be unfolded, and no one part of revealed truth be presented with a frequency and prominence which shall cast the others into shade. The progress of Antinomianism, if I am not greatly mistaken, may be ascribed in a great measure to the neglect of these precautions; to an intemperate and almost exclusive inculcation of doctrinal points.

Even when the necessity of an exemplary conduct is enforced upon Christians, an attentive and intelligent hearer will frequently perceive a manifest difference between the motives by which it is urged, and those which are presented by the inspired writers. The latter are not afraid of reminding every description of professors without exception, that "if they live after the flesh they shall die," and that they will then only "be partakers of Christ, if they hold fast the beginning of their confidence, and rejoicing of their hope firm unto the end:" while too many content themselves with insisting on considerations, which, whatever weight they may possess on a devout and tender spirit, it is the first effect of sinful indulgence to impair. Of this nature is the menace of spiritual desertion, darkness, absence of religious consolation, and other spiritual evils, which will always be found to be less alarming, just in proportion to the degree of religious declension. To combat the moral distempers to which the professors of religion are liable by such antidotes as these, is appealing to a certain refinement of feeling which the disease has extinguished or diminished, instead of alarming them with the prospect of death. It is not by sentimental addresses, nor by an appeal to the delicacies and sensibilities of a soul diseased, that the apostles proposed to alarm the fears, or revive the vigilance, of disorderly walkers: they drew aside the veil of eternity; they presented the thought, in all its terror, of the coming of Christ "as a thief in the night." I would not be understood to insinuate that the more refined topics of appeal may not occasionally be resorted to with great propriety: all I would be supposed to regret is, the exclusive employment of a class of considerations; of one order of motives, derived from religious sensibility, to the neglect of those which are founded on eternal prospects and interests. As it is seldom safe for an accountable creature to lose sight of

these in his most elevated moments; so least of all can they be dispensed with in the season of successful temptation. It is then especially, if I am not greatly mistaken, whatever may have been our past profession or attainments, that we need to be reminded of the awful certainty of future retribution, to recall to our remembrance that "whatsoever a man soweth, that shall he also reap." If, in the scheme of doctrine we have embraced, we suspect there is something incompatible with the use of such admonitions, we may be assured, either that the doctrine itself is false, or that our inference from it is erroneous; since no speculative tenets in religion can be so indubitably certain, as the universality of the moral government of God.

Before I close this Preface, I must be permitted to add, that the prevailing practice of representing the promises of the gospel as *unconditional*, or at least of carefully avoiding the obvious phraseology which the contrary supposition would suggest, appears to me directly to pave the way to Antinomianism. The idea of *meritorious* conditions is indeed utterly incompatible with the gospel, considered as a system of grace. But if there be no conditions of salvation whatever, how it is possible to confute the pretensions, or confound the confidence, of the most licentious professor, I am at an utter loss to discover. It will be in vain to allege the entire absence of internal holiness, together with all the fruits of the Spirit, as defeating his hope of eternal life; since, upon the supposition we are combating, the answer is ready, that the enjoyment of future felicity is suspended on no conditions. The absurdity of this notion is not less palpable than its presumption. All promises must either be made to individuals by name, or indefinitely to persons of a specific character. A moment's attention will be sufficient to satisfy us that the promise of pardon in the New Testament is of the latter description; in no one instance is it addressed to the individual by name, but to the penitent, the believing, the obedient, or to some similar specification of character. Before any person therefore can justly appropriate the promise to himself, he must ascertain his possession of that character; or, which is precisely the same thing, he must perceive that he comes within the prescribed condition. When it is affirmed, that except we repent we shall perish, is it not manifest that he only is entitled to claim exemption from that doom, who is conscious of the feelings of a penitent? For the same reason, if he only who believes shall be saved, our assurance of salvation, as far as it depends upon evidence, must be exactly proportioned to the certainty we feel of our actual believing. To abandon these principles, is to involve ourselves in an inextricable labyrinth, to lie open to the grossest delusions, to build conclusions of infinite moment on phantoms light as air. He who flatters himself with the hope of salvation, without perceiving in himself a specific difference of character from "the world that lieth in wickedness," either founds his persuasion absolutely on nothing, or on an immediate revelation, on a preternatural discovery of a matter of fact, on which the scriptures are totally silent. This absurd notion of unconditional promises, by severing

the assurance of salvation from all the fruits of the Spirit, from every trace and feature of a renovated nature and a regenerate state, opens the widest possible door to licentiousness.

As far as it is sustained by the least shadow of reasoning, it may be traced to the practice of confounding the secret purposes of the Supreme Being with his revealed promises. That in the breast of the Deity an eternal purpose has been formed respecting the salvation of a certain portion of the human race, is a doctrine which, it appears to me, is clearly revealed. But this secret purpose is so far from being incompatible with the necessary conditions of salvation, that they form a part of it; their existence is an inseparable link in the execution of the divine decree: for the same wisdom which has appointed the end, has also infallibly determined the means by which it shall be accomplished; and as the personal direction of the decree remains a secret, until it is developed in the event, it cannot possibly, considered in itself, lay a foundation for confidence. That a certain number of the human race are ordained to eternal life, may be inferred from many passages of scripture; but if any person infers from these general premises, that he is of that number, he advances a proposition without the slightest colour of evidence. An assurance of salvation can consequently in no instance be deduced from the doctrine of absolute decrees, until they manifest themselves in their actual effects; that is, in that renewal of the heart which the Bible affirms to be essential to future felicity.

Obituary.

MRS. BULGIN,

Wife of the Rev. Samuel Bulgin, of Poole, who died March 31, 1819.

She was born at Bath, and was educated in the principles of the Established Church. She was much addicted to the reading of novels; but in her twenty-second year, the sudden death of an intimate acquaintance, with whom she had been in the habit of spending her evenings in the perusal of these compositions, greatly affected her. At this time Mr. Cooper, now of Dublin, visited Bath, and she went to hear him. Her sins were set in terrible array before her; she trembled at the idea of appearing before the tribunal of a holy God; and the thoughts of everlasting misery were seldom out of her mind. Bowed down with distress, she went again to hear the same minister, when the comfort which God appoints for mourners in Zion was graciously afforded her. The text was Matt. xiii. 31, "O thou of little faith, wherefore dost thou doubt?" Under this discourse she received her first abiding hopes of salvation. Mr. Cooper continued in Bath some time, and his ministry was blessed in establishing her mind in the truths of the gospel, as well as enabling her to endure persecution.

The reality of her religion was never doubted by those who estimate the tree by its fruits; yet for the first ten years she endured most painful conflicts. In May 1809, a sermon from 2 Cor. v. 20, was the means of producing in her mind a solid comfort. She said, that in me-

ditating on this subject a day or two afterwards, she had such a clear perception of her interest in Christ, that she told her husband she believed she never should again doubt. This seemed to be realized in her subsequent experience; for from that time she never expressed any serious apprehensions for the safety of her state. This hope, full of immortality, produced a holy tranquillity, with an entire submission to the will of God in the dispensations of his Providence; and diligence united with watchfulness. The concerns of her increasing family requiring her almost constant attention, she had but little time to bestow on elaborate treatises; yet for these her mind would have been fully competent: but she found an ample resourse in her Bible and hymn-books. These were her constant companions. She was very fond of the hymns sung in the Countess of Huntingdon's chapel; and no wonder, for these were the songs of her spiritual infancy. Often has the writer of this heard her repeat some of their sweet strains with a pleasure which seemed to render her superior to all the perplexities of the present world. Being convinced of the propriety of believers' baptism by immersion, she united herself to the church at Bath, under the care of Mr. Porter. As a member of a religious society, she was the friend of peace; nor did she concern herself with those things which did not come within her own province. In her domestic circle, she was equally exemplary. The strength of her conjugal and maternal affection may be inferred from her reasoning while travelling to Bath for the purpose of undergoing a surgical operation. "Did my Redeemer endure so much pain for me; and shall I shrink from suffering for the benefit of my dear partner and children?" The operation was, however, found to be improper.

Her Christianity afforded her its benign aid when sensible objects were receding from her view. She was not alarmed at the approach of death. "I have," said she, "no dread of dying; for I know in whom I have believed: and I love Jesus Christ better than any other object." She therefore in the most composed manner, made every possible arrangement for her funeral, and the management of her family after her decease. The text which she chose described the state of her mind; Isa. xxv. 8, *He will swallow up death in victory.* She also chose her funeral hymns. Her disorder was rapid, and her agonies extreme; yet she was not merely patient, but she knew what it was to "*glory* in tribulation." The divine promises were very familiar to her mind; and though she had not the ecstasies of religion, she had more than a usual share of the divine presence; a holy serenity pervaded her soul.

As long as she could sit up in bed, her Bible and hymn-books were constantly before her, and when she could no longer read herself, she would request her husband, or some friend, to read to her. Her habitual desire was to depart and be with Jesus. "I have given up my family," said she, "entirely into the Lord's hands. I am not at all alarmed. I have no more dread of dying than I should have of dressing to go out.

'Though greedy worms devour my skin,
And gnaw my wasting flesh,
My God will build my bones again,
And clothe them all afresh.'"

The enemy of souls was not permitted to harass her mind, except for a very short season, during the whole of her affliction. Towards the close of the scene, her husband said to her, "You will soon see the Saviour face to face, be with him, and like him." She replied, "I shall;" and afterwards, in an agony of pain, looking at him, said with the greatest earnestness,

"Dying, clasp him in my arms,
The antidote of death."

When but just able to speak, she said, "I shall be happy." After this she slept almost constantly, till she fell asleep in Jesus.

She has left a husband and five children deeply to lament their loss, for whose happiness and salvation her prayers continually ascended to the throne of grace. Her death was

improved by Mr. Shoveller at the time of her interment, and on the Lord's-day, by Mr. Durant, at the Independent Meeting, to very crowded auditories. I shall conclude with the hymn she is supposed to have repeated nearly every day when in health, as well as in her illness, which she taught all her children, and which was descriptive of her experience:

"Father, whate'er of earthly bliss
Thy sovereign will denies,
Accepted at thy throne of grace,
Let this petition rise;—

Give me a calm and thankful heart,
From every murmur free;
The blessing of thy grace impart,
And let me live to Thee.

Let the sweet hope that Thou art mine
My life and death attend;
Thy presence through my journey shine,
And crown my journey's end."

J. S.

MR. GEORGE COWAN,

Aged thirty-seven,

After having served his apprenticeship in Dublin, entered into the militia. After it was disembodied, he returned to his family at Portarlington, and supported himself by working at his trade.

His first serious impressions were under the ministry of Mr. Cooper of Dublin; but he became a member of the Church of Christ at York-street, and continued his attendance at that place till his removal from the city. On his arrival at Portarlington, he attended on the ministry of Mr. E. R. who had just come from England to itinerate thither; and a Sunday school being established, our friend was of great use in the instruction of the children. Being also attached to the doctrines of the gospel, and having a good gift for social prayer, he greatly assisted the itinerants who came to the town.

In 1816, some of the members of the newly formed Particular Baptist Church at Thurles, were desirous that a school should be established among the descendents of the Palatines who fled from Germany on account of the persecutions there, and settled in the counties of Tipperary and Limerick, where they have continued since the reign of Queen Anne, and are becoming numerous. This was accordingly recommended to the Irish Society; and Mr. Cowan was sent thither the latter part of the same year.

The prospects were very pleasing, and more than three hundred scholars were immediately enrolled. The poor people appeared to be most happy that their offspring had an opportunity, by the kindness of their Christian friends, to obtain gratuitously that instruction by which they would be able to read the Bible for themselves, and be qualified for usefulness in after life. In a little time it was found necessary to establish a second school, in another part of the Hills; and the results have been such as make it evident, that "the thing proceeded from the Lord." It is delightful to observe the diligence of the masters, and the improvement of the children; many of whom can repeat considerable portions of the Holy Scriptures, and are otherwise rapidly advancing in the acquirement of useful knowledge.

Our friend, however, experienced opposition; but he persevered, and so effectually *lived down*, as well as preached down, calumny and misconception, that he at length beheld a church of nearly twenty members formed upon the gospel plan, who were not only affectionate and respectful towards him, but as diligent in attendance as when visited by occasional ministers. Every thing indicated a continuance of prosperity, when the Providence of the all-wise God was pleased to remove him.

The excellent partner and the three children of our esteemed brother had all passed through the fever, which has of late so awfully visited these parts, when Mr. Cowan thought it his duty to return home, contrary to the wishes of his

friends. In a few days he was seized by the disorder; the symptoms soon became alarming; and Nov. 1, 1818, the spirit bid farewell to the sorrows of this mortal state.

His reasoning faculties were greatly affected during the fever; but the welfare of the church was his continual theme. On the day preceding his death, he said repeatedly, that he hoped the church would continue to be a "lovely and glorious church:" and on the night that he died, when he could not speak, his hands were constantly raised in the attitude of prayer. Thus he departed, committing his soul to that Saviour in whom he believed, and whom he delighted to serve.

His funeral sermon was preached by the writer of this account, from Rev. xiv. 13, to a respectable and attentive congregation, in the place where this dear servant of Christ had so frequently preached; and the tears of all present, and the testimony of the whole neighbourhood, made it evident that his death was considered by them as no common loss. May his dear widow, who trusts in the Lord, and his fatherless children, who are left totally unprovided for, be the objects of the Divine regard.

Clonmel. S. D.

MR. THOMAS FITTALL,

Of Dover, aged 28.

His parents, who lived at West Langdon, had a large family, several of whom, with themselves, were truly pious. Thomas was trained up in the nurture and admonition of the Lord; but leaving home when young, and forming connections with worldly young men, he neglected the public means of grace, and became an immoral youth. He was not, however, without frequent and painful convictions. Residing in the neighbourhood of Eythorne about five years ago, and hearing that Mr. G. was to preach a funeral sermon, occasioned by the death of his son, a pious youth of the age of seventeen, he attended. The sermon was from Prov. viii. 17, "I love them that love me," &c.; and the Lord made it a blessing to his soul. The work appeared deep; his distress was great; and his desire after salvation ardent. What first relieved his mind was the 121st hymn of Dr. Rippon's selection, "Ye scarlet colour'd sinners come," &c. This hymn was expressive of, and peculiarly adapted to, his case. In Sept. 1814, he joined the Baptist church at Eythorne, where his parents, and several branches of the family, are members.

Two remarkable traits in his character were, timidity and humility; the former frequently kept him from the prayer-meeting; and when there, he with difficulty could be prevailed on to engage, thinking that (as he has often said) his sinfulness and unworthiness would prevent a blessing from being received by others, notwithstanding they so delighted to hear him. Such were the humbling and distressing views he had of himself, that with many tears he has entreated his pastor, that his worthless name might be taken from the church book; to which it was replied, "If that were to be done, I cannot take it from the book of life." He answered, "I fear it was never there." He so loved the Lord's-day and the public means of grace, and especially at Eythorne, that "to enjoy them," he would say, "I will make any sacrifice." During his last illness of nine months, about two months before his decease, he said to his minister, in reference to Lord's-days, "Eythorne or Heaven." During the last two months, until within two or three days of his departure, he endured great darkness of mind and distress of soul. Still it seemed to be grief without conscious guilt: added to this was awful and severe temptation. Four days previous to his departure, he said to his minister, "I pant for the Lord's presence." It was replied, "This is exceedingly desirable; but by way of evidence, self-denial and an enduring and approving of the

whole will of God are evidences far surpassing divine enjoyment." He answered, "I know it, and it does me good." The final farewell after prayer was heart-rending; he covered his face with his handkerchief while his minister left the room. On the evening before his death he prayed for his parents, brothers, and sisters, and particularly for his brother Joseph, then a stranger to divine grace, but since, brought under, it is hoped, real concern about his soul. He added, "Lord, remember my poor dear partner; be her God through life, and her support in death." On Tuesday evening, five minutes before he breathed his last, he said, "Church militant! church triumphant!" Thus calmly and triumphantly our dear brother slept in Jesus, March 3, 1818.

DR. JERMENT.

DIED at his own house, Richard-street, Islington, on Wednesday, the 26th of May last, the Rev. George Jerment, D. D. Minister of the Associate Congregation, formerly of Bow-lane, latterly of Oxendon-street, Hay-market, in the sixtieth year of his age, and the thirty-seventh of his ministry. He was stricken with palsy on the evening of the preceding Friday, which almost totally deprived him of the power of his left side; and though every proper medical effort was made to arrest the progress of the disease, and to alleviate its pressure, his great bodily distress continued rather to increase until about three o'clock of the morning of his departure, when he slept in Jesus, without a struggle, and without a groan.

He was born at Peebles, in Scotland, in the year 1759, his father being then minister of the Associate Church of that place. After the usual course at the University, he studied divinity under the Rev. William Moncrief, of Alloa. In the last week of September, 1782, he was ordained to the holy ministry, as colleague with the Rev. Mr. Wilson in the pastoral inspection of the Associate Church of Bow-lane. For some years past his health greatly declined, and in June, 1817, he being unable to go through the usual labours of the ministry, after the regular steps had been taken, the Rev. William Broadfoot, of Shirkwall, in the Orkneys, was settled as his colleague, who now succeeds him in the pastoral care at Oxendon Chapel.

Dr. Jerment possessed strong powers of mind, which he had much improved by reading and reflection. He had a vigorous judgment, a well-stored memory, and a rich but chastened imagination. He was moreover the faithful minister of the cross of Christ; in his own family, kind and indulgent, and in friendship, warm and steady. During his last illness, he appeared to enjoy much of the countenance of his God; and, notwithstanding his severe bodily distress, his mind was quite collected and composed. He spake familiarly of his dying situation, and expressed not only his entire satisfaction in the Lord's calling him hence at his own proper time, and his being happily delivered from all fears about his eternal state, but the highest assurance of his being with the Lord God and the Lamb for ever and ever. His faith, indeed, seemed to be most triumphant, and his hope without a cloud. The following passages of scripture afforded him much comfort, by looking at which his dying exercise may be easily collected. Job xix. 25. The 23d Psalm. Song ii. 16. Hebrews vi. 18. 2 Tim. i. 12. and, a little before his departure, he sung, with his family standing round his bed, the closing part of the 73d Psalm, beginning with the 26th verse.

Among his works are three volumes, entitled *Parental Duty, Early Piety*, and *Religion a Monitor to the middle-aged and the Glory of old Men;* and *Memoirs of eminently pious Women*, in two volumes, of which the first contains an Abridgment of a similar work by Dr. Gibbons, and the second 26 New Lives. This is a very excellent work.

REV. MR. SURMAN.

Died, April 5, 1819, the Rev. Mr. Surman, who resided at Chatham thirty-three years, but had for a few years past been laid aside from active service. He was educated by the late Rev. Cornelius Winter, and was a man of an amiable disposition and peaceful temper. He had many seals to his ministry, and was greatly beloved. Previously to his death, he was confined to his room for eleven weeks, and enjoyed great peace of mind. The Rev. Mr. Sexton (Baptist Minister) observed in his address at the grave, that he was at Chatham when Mr. Surman first came, and that an angry word or look never passed between them. He has left a widow and three sons. Mr. Hall succeeds him.

REV. SAMPSON GOODING.

Died, June 19, 1819, aged seventy-two, the Rev. Sampson Gooding, above thirty years pastor of a church at Lenham, Kent. He had resigned his charge in May. Mr. Chapman preached June 18, on whose return to Mr. Gooding's house, Mr. Gooding said to him, "What do you think of these words as a text for a funeral sermon for me, 2 Cor. xiii. 11. Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you?" He retired to rest about eleven o'clock, and died in about two hours.

Review.

The Unitarian's Appeal. Alexander, Yarmouth.

The Trinitarian's Appeal. By the Rev. S. Newton. Youngman, Witham, and Maldon; Westly, London.

"Toxicum cum antidoto." In the former of these tracts we have the usual speculations of the Socinians, presented in a superficial and summary manner, and published in a form, which, from the facility of its circulation, might produce upon some readers more injurious consequences than a large volume.

Among the poor and illiterate, and indeed in all classes of the community, there are minds, which, either from incapacity, or more frequently from too great carelessness to think for themselves, easily fall a prey to any deceiver, and gratify their thirst of novelty by catching at every nostrum, without pausing to examine the authority from which it comes recommended, or to consider what pernicious consequences may follow its reception. The Socinians are the empirics of the religious world. By them every gordian knot must be severed, it matters not with what violence or cunning. Before the penetrating rays of their system the darkness of mystery is rolled away, and every object is rendered not only visible, but tangible. In short, we are transported with them into a new world, of which reason is not only the governor, but the god.

The revelation of the gospel is itself a miracle; but it is allowed to be such by faith alone. On this account, it was necessary that the first promulgators of the new doctrine, in order to its admission among men, should attest their communion with the Deity by some preparative operation, powerfully affecting the sense. Let the Socinian, in like manner, who pretends to visit the holiest of holies, and to lift the curtain that veils the sacred ark of Divinity, before we follow him in his unbeaten career, and participate in his irreverent presumption, certify the validity of his right, and the superior acumen of his intellect, by familiarizing to our com-

prehension those natural phenomena by which we are overpowered on all sides, and by disrobing of their mystery those causes and effects in the visible creation, which have bewildered the search of philosophy and science for so many thousand years. Till then, we will persist in following the dictates of our own judgment, and reason itself shall be subordinate to the words of God.

In the short tract before us we have the divinity of Christ, the personality of the Holy Spirit, the doctrine of the atonement, and the eternity of future punishments, assailed and denied. Such may be but a few of the many objections which this denomination presents against our creed: but let these pillars of our faith be overthrown, and the whole edifice falls to ruins, or, at best, exhibits a mutilated outline of that mythology which overshadowed the ages of antiquity: while the Divine architect is deposed from the throne of his pre-eminence to the rank of a Socrates or a Confucius.

We withhold any remarks upon the particular points in question, because this has been very ably done by Mr. Newton in his Trinitarian's Appeal, which we cordially recommend, as presenting something more than a bare refutation of these aspersions on the truth. We shall close this article by a short extract, which we consider as truly characteristic of these self-complacent monopolizers of sound sense and learning.

"But here, we apprehend, in many cases, lies a great part of the root of the mischief amongst Unitarians. They make a boast of their reason, their learning, and their criticism. They do not come to the scriptures like little children, to be taught what they reveal. They do not read them with a spirit of deep humility, and earnest prayer for the influence of the Holy Spirit; but they take them up with their minds full of notions concerning possibilities and impossibilities, and the necessity by all means of having a rational religion. They startle at the idea of incomprehensibility—a consideration which is connected with the very being, the perfections, and the dispensations of Almighty God. They arm themselves with all the weapons of disputation and criticism, and are driven in the use of them, and for the support of their own system, to such miserable shifts of evasion, and such extravagances of temerity, as endanger their reputation for intellect, learning, and candour. They are ready to deride as weakness a deep and humbling sense of sin. They believe not in a Divine Saviour, and they feel not the need of him. They puzzle themselves and others with disputations on the origin of evil; while we confess we think they would be better employed in earnest endeavours to escape from its influence. They are wont to enlarge on the claims of the creature on his God, and seem almost to forget his peerless want of accountableness to any of his creatures. Losing sight of the infinite holiness and majesty of the Eternal King, some of them say that the rebel must be punished for his own benefits only. Hell is, with these men, the path to Heaven; and a devil the mere scarecrow of women and children. 'With them,' as a certain writer says, 'hell is an eastern allegory, the devil a prosopopœia, and the righteous shall sleep without dreaming till the heavens be no more.'"

Elementary Discourses; or, Sermons addressed to Children. By John Burder. M. A. 12mo. 231 pp. boards. 4*s*.

Dr. Doddridge and others have written and published sermons for the use of young persons; but these are intended for those of a more tender age, "for the benefit of children, as soon as they become capable of receiving any instruction whatever."

"The author has endeavoured to place himself in the situation of those for whom he wrote, and to express himself accordingly. The utmost possible simplicity has been *studied*. Hard words and abstract forms of speech have been carefully avoided, even such as are in common use among persons of mature age. It was judged expedient that, so far as was practicable, every sentence should contain a complete proposition, intelligible in itself, without the aid of the context, though belonging to a train of thought; so that in the very possible case of the last sentence being forgotten, and the next disregarded, some definite idea might, in a happy moment of attention, fix itself in the mind. The same expression is in numberless in-

stances repeated over and over again, because another could not be found equally simple; for while the author wished to keep clear of all such phraseology as would violate the rules of grammar and decorum, his aim was not to be elegant but plain. Frequent reference is made to objects and scenes with which children are familiar, and not a few clauses are introduced chiefly for the purpose of securing attention to what follows."—*Pref.*

There are ten sermons.—1. Children invited to receive instruction, Ps. xxxiv. 11. 2. The kindness of parents, and the kindness of God, Ps. ciii. 13. 3. Good company recommended, Ps. cxix. 63. 4. The all-knowing God, Ps. cxxxix. 1—4. 5. The sufferings of Christ, Is. liii. 3—6. 6. The character of Samuel, 1 Sam. ii. 26. 7. Love to God, Matt. xxii. 37. 8. Love to mankind, Matt. xxii. 39, Luke vi. 31. 9. The gospel, 1 Tim. i. 15. 10. Children crying Hosanna, Matt. xxi. 15, 16.

This is a respectable publication. We are glad to see our young friend walking in the steps of his venerable father, and pray that the divine blessing may render his labours successful.

Christian Missions an enlightened Species of Charity; or a Vindication of the Policy and Expediency as well as Benevolence of the Royal Letter, authorizing Subscriptions throughout the Kingdom in aid of the Venerable Society for propagating the Gospel. Respectfully addressed to the Members of the Society, and to the Rev. the Clergy who are about to plead its Cause. By the Rev. S. C. Wilks, A. M. Author of "Christian Essays" and of the St. David's Prize Essay for MDCCCXI. *on the Clerical Character, &c.* Sewed, 51 pp. Rivington.

After having given so large a quotation from this valuable pamphlet in a former Magazine, (see p. 297,) we need say the less of it in the present number.

Our readers will remember the Author's Definition of truly enlightened Christian Charity;—namely, that it is

"That which springs from right motives, and consequently blesses the Giver—which also benefits the Receiver—and which is not calculated to injure others."

"There are," continues he, "some popular modes of what is incorrectly termed Charity, which offend against all three of these conditions. For example, the present indiscriminate system of administering parochial relief seems to be of this kind. Far from being, ordinarily speaking, the result of real Christian benevolence in the *bestower*, it is very commonly viewed as a harsh, an unjust, and an impolitic burden; and is, therefore, usually as reluctantly paid, as it is often ungratefully received. To the *receivers* themselves, except in cases of extreme age, or long-continued sickness, or unavoidable necessity, (which of course ought to be provided for, and that with far more liberality than is usually the case at present,) its effects are now generally acknowledged to be deeply injurious; particularly as it fosters habits of idleness and vice, of luxury and waste, of thoughtlessness and improvidence, of servility and discontent. Its evil consequences to *society* at large need not be particularly specified; we have felt them too deeply; and it is well known, and, where not known, is easily demonstrable, that most of the evils which have lately pressed so severely upon the poorer classes of society, may be ultimately traced to the injurious operation of a system which, doubtless, originally sprang from the most benevolent intentions."

Our author condemns indiscriminate almsgiving, gives proper directions for the exercise of charity, and then (as we have already seen) points out a truly enlightened charity which *blesses both the bestower and the receiver, and is highly beneficial to society.*

We cannot deny ourselves the gratification of delighting our readers with the following additional quotations.

"The Missionary is not to confine himself exclusively to a few given points, but as far as possible to embrace all the *credenda* and *agenda*, the belief and the practice of the true Christian. He is faithfully to propound the doctrines of our holy religion, and to pursue them to all the ramifications and details of a devout and obedient life. He is to teach men to evidence their faith by their works, and to consecrate their works by

their faith. He will press every part of revealed truth in its due proportion; suiting, however, his instructions to the varying wants of his hearers, and giving additional labour to inculcate those points of faith and practice in which he perceives them to be most deficient. YET, SURELY, IF THERE BE ANY ONE TOPIC WHICH WILL PROVE IN THE HANDS OF A FAITHFUL MISSIONARY A NEVER-FAILING WEAPON FOR REDUCING THE HEATHEN, BY THE GRACE OF GOD, TO THE OBEDIENCE OF THE FAITH, IT IS WHAT THE SCRIPTURES EMPHATICALLY DENOMINATE—THE CROSS OF CHRIST."

And again: — Speaking of the hardened profligate,

"The ethics of heathenism will chill and disgust such a man; the terrors of futurity will, perhaps, but vainly affright him; penances and austerities will often repel him. But the Cross of a Saviour; the doctrine of a great High Priest, who offered up himself a willing and all-sufficient sacrifice for our sins; the sacred benignity of the character of the expiring Redeemer; will often, by the Divine influences of God's Holy Spirit accompanying the word preached, melt his soul to contrition, bring the tear of penitence down his cheek, and attract him in willing obedience to Him who hath said—"Him that cometh unto me I will in no wise cast out."

We are sorry, after so much commendation, to be obliged to censure. But why, when speaking of what has been done "in the vast empire of India," does our author pass over in silence the labours of a Carey, a Marshman, and a Ward? Should the eye say to the hand, "I have no need of thee?"

Again; Why should the Eye exalt her own "decent rites and observances" above the "somewhat unattractive rigidness of the" Hand, to which she gives the name of "the Genevese model;" and why should she boast of "something solid, substantial, and, as it were *tangible*, in her worship, which fits her above most, if not all, other Confessions, to become an oecumenical Church?" We take the liberty to suggest, that the Hand does not approve of this monopolizing language of the Eye. We, therefore, shall conclude with the following quotation, to which, as the reader will perceive, we have made a very small addition taken from another part of the work.

"I hear still another, the admirer of earthly splendour, exclaim; 'Decorate your new religion with the splendour of rank, the refinements of eloquence, the magnificence of royalty; let it charm the eye and captivate the heart by its external pomp,' by its 'decent rites and observances' of human invention, and IMPOSED BY PARLIAMENTARY AUTHORITY, and by there being 'something solid, substantial, and as it were *tangible* in its worship;'—" and *so* shall it become popular, so shall it win universal suffrage and approbation. STILL WRONG —the ways of God are not as our ways, nor his thoughts as our thoughts: he needed nothing splendid, or eloquent, or philosophical," or *tangible*, or OF HUMAN INVENTION, AND IMPOSED BY HUMAN AUTHORITY;—"the Cross of Christ (including, of course, all that is intended in that comprehensive expression) was ENOUGH; *And I, if I be lifted up.*" P. 33.

The Pilgrim's Fate, and other Poems. By Ingram Cobbin. M. A. Author of Philanthropy, &c.

THE incidents of human life furnish a fruitful topic to a contemplative mind. The retrospect of the past and the prospect of the future, are described in pathetic and moving language by this melancholy poet, whose own history is evidently the foundation of the Pilgrim's Fate. It is pleasing to see the supports which the author has derived from an experimental acquaintance with genuine religion. We shall give an extract from the first part, p. 19.

"Yet there are pleasures in this scene of woe,
Which o'er the darken'd soul extatic rise,
And, like the sun, with more enchanting glow
Appear, when breaking forth from scorching skies.
How many buoyant comforts life supplies,
Amidst the tempests of the darkest days!
The wave that sinks the vessel, bids it rise;
The wind that blows the storm, that storm allays;
Dispels the cloud, and leaves the tranquil soul
to praise."

Some "Miscellaneous Pieces" are subjoined, which are of a cheerful description; and the whole volume will afford entertainment and instruction. We should be pleased if any thing we say in its recommendation might tend to promote the sale of this respectable little work.

Scripture Parables, in Verse, with Explanations and Reflections, designed for the Use of Young Persons By Ingam Cobbin, M. A. 1s. 6d.

The author, who has talents for simplifying the sublimity of scripture, and rendering its instructions amusing to the minds of juvenile readers, deserves the warmest thanks of the public, and ranks amongst the best friends of the human race. Such an attempt breathes the spirit, and reiterates the sentiments, of the pious and divinely-eloquent Psalmist, "That our sons may be as plants grown up from their youth, and our daughters like corner-stones fashioned after the similitude of a palace."

Mr. Cobbin has succeeded, to a very considerable degree, in explaining the Parables of our Lord in such a style as to be understood by youth; and his versification is so familiar, that they might easily commit it to memory: these are the objects which he proposes to accomplish.

Let the following be considered as a specimen.

"THE MUSTARD SEED.

Matt. xiii. 31, 32. Mark iv. 31.

"Behold the little mustard-seed!
Small to the sight it seems indeed;
But when a man this seed has cast
Into the ground, it grows at last
To so surprising a degree,
That it becomes a spreading tree,
Where many feather'd tribes may rest,
And in their season build their nest;
And safe within the downy cell,
Beneath its cooling shadow dwell.

"EXPLANATION.

"Though man the gospel may despise,
And mean it seems to mortal eyes,
'Tis thus the sun of life shall spread,
And o'er the world its blessings shed.

"NOTES.

"The mustard-tree grows to various sizes in different countries. That which is sown in our gardens is very small; but in Judea, though it was reckoned among herbs, it attained an astonishing height. A Jewish writer mentions one which had three branches; and one of them being cut down, a potter's booth was covered with it. 'I have one stalk of mustard seed in my field,' says another, 'and I go up to it as one goes up to the top of a fig-tree.' The branches of this tree, as it still flourishes in some parts of the eastern countries, are real wood, and are quite large enough to afford shelter to birds. Sir Joseph Banks, a gentleman who is fond of preserving curiosities of nature, has a specimen of this kind of mustard-tree, which agrees with the description given by our Lord." P. 12.

The World of Spirits. A Reverie. Sewed. 23 Pp. 1s.

The object of the author is to show, that, in a future world, the mysteries or Providence, in relation to the present, will be explained. This is an unquestionable truth. But when *intelligence* is thus brought us from those regions of blessedness and purity, we can only receive it as, what it is justly called, "a Reverie."

"Heav'n has lock'd out the future age,
And planted darkness round the stage."
Grove.

A Churchman's Second Epistle, by the Author of Religio Clerici, with Notes and Illustrations.

We suspect that the writer of this, and a former Poem of a similar description, is an apostate *evangelical* clergyman, who being fond (as he tells his readers, of a "quiet rubber," and "a pint of sober Port," and finding his former companions too strict in their morals, has not only turned his back upon them, but has employed the unhallowed weapons of satire and invective to do all in his power to render them ridiculous in the estimation of the public. His advice is,

"Frown not if friends are willing to be gay;
Bear with good novels, sometimes see a play."

They who admire the profane wit of Hudibras, or the infidel sneers of a "Barrister," will find in the writings of this "Churchman" much to gratify the "carnal heart, which is enmity against God."

Foreign and Domestic Intelligence.

AMERICAN BOARD FOR FOREIGN MISSIONS.

The Ninth Report, read at Newhaven, Connecticut, Sep. 10, 1818, relates the arrival of Messrs. Nicholls and Graves at Bombay; the settlement of Mr. Graves at Mahim, on the northern part of that island; the settlement of Mr. Nicholls on the island of Salsette; the marriage of Mr. Nuvell to Miss Thurston; the manner of preaching; the state of the translation, printing, and schools; the settlement of Messrs. Warren and Poor at Tillipally, and of Messrs. Richards and Meigs at Batticotta, in Ceylon; and the happy death of Mr. Warren at Cape Town, aged 32, Aug. 11, 1818, as he was returning for the recovery of his health.

We shall extract from the journal of Messrs. Warren and Poor, Mar. 21, 1817, the following narrative.

"The case of Supyen, a young Malabar from Jaffnapatam, of about nineteen years of age, has become very interesting to us. He is the eldest son, the favourite of his parents, who have high expectations respecting him. His father, who is a man of considerable property, placed Supyen under our care about three months ago, to be instructed in the English language. He committed him to us in a very formal manner; and said that Supyen was no longer his son, but ours. A few days before, Supyen had visited us. He told us, that, in consequence of reading a few chapters in the Bible which he received from a Native Christian, he thought that the Heathen Religion was wrong; and he earnestly desired to become acquainted with Christianity. We had much interesting conversation with him, as his mind was awakened to a very serious inquiry. He said that he would request his father to permit him to come to school, to learn English; though his principal object would be to learn the Christian religion. His conduct, since he has been with us, has been uniformly good. His modest deportment and earnest desire to receive instruction, have induced us to encourage him to be much with us. We rejoice in the belief, that he has felt in some degree, the power of divine truth on his heart. A few weeks ago, when D. Bast, Esq. was with us on a visit, Supyen took him aside, and told him in Tamul, as he (Supyen) understands but little English, that he had something to communicate to us. He was considerably agitated, and manifested a deep interest in what he was about to say. He said he had been examining the Christian religion; and, being convinced it was true, he wished to receive it. He learned from the New Testament, that no one could become a true disciple of Christ, unless he forsook father and mother, &c.; and he wished us to know, that he was willing to leave all for Christ. When we explained to him the meaning of those passages, and told him that it was even his duty to continue with his parents, unless they endeavoured to prevent his serving Christ, his mind was somewhat relieved. As his parents were heathens, he appeared to think that he must leave them, without reference to the treatment that he might receive from them. Perhaps, however, he foresaw the storm which has since arisen."

On the 20th of April, his father, hearing that he had become a Christian, repaired to Tillipally; and with fair pretences, took him from the Mission family. Scarcely were they out of sight of the Missionaries, when Supyen was stripped, degraded, and treated with great abuse. At home, no persuasions or threats, no blandishments or severities were spared, to induce him to renounce Christianity. About a month after he was taken from the Mission house, his former companions gave a feast, which he was obliged to attend. He was solicited by the company to make an offering to one of the gods on the occasion, and was compelled to accept the appointment. He went into the apartment of the temple where the idol was, and was left alone to perform the ceremony. He immediately stripped the idol of his ornaments, and kneeled down and prayed to the living God. When his companions, looking through the curtain, saw him in prayer, they were afraid, and went and informed his father. Supyen was carried home, and punished with severity. He told his father that "Christ warned his disciples to expect

such treatment." Three or four weeks afterwards, "rudely seized by his father and relations, his feet were pinned fast in the stocks, his hands and arms closely bound with cords, and he was severely whipped." His father then brought his Christian books, and burned them before him; and compelled him to write a letter of recantation, which was sent to the Missionaries. He was kept bound in the stocks for several days, and received but very little to eat.

Still, however, he remained firm in his adherence to Christianity; which his parents and friends perceiving, after all other means had been employed in vain to shake him from his steadfastness, he was sent, about the middle of September, to Kandy, in the interior of the island, where, it was supposed, he would be beyond the reach of Christian influence. There he stayed about six weeks, conversed freely on religion with some of the Headmen, promised, at their request, to send them the Cingalese New Testament, and returned to his father's house without any signs of apostacy. His sufferings after his return were extreme, until his father, in the fore part of January, resolved on taking him to the coast, that he might live with some of his heathen relations there, where, again he could have no intercourse with Christians. Having proceeded to the place from which they were to sail, just as they were about to embark, Supyen had the courage to remonstrate: "You have done many things," said he to his father, "to turn me from the Christian religion—but to no purpose. You sent me to Kandy, but I returned a Christian: if you now carry me to the coast, I shall return a Christian. For as I am a Christian in heart, I shall always be one." The father abandoned his purpose. Supyen was sent back to Jaffnapatam; not to go to his father's house, but to beg among the natives, till his father should return from the coast with a husband for his sister; and was told, that as soon as his sister should be married, "he might go wherever he could find support." He was afterwards seen by Mr. Poor; and though desirous of going with him to Tillipally, was advised to remain at Jaffnapatam until his father's return.

No later information has been received of this young Malabarian Confessor, of whom it may be devoutly hoped, that he is designed, by sovereign grace, to be an ornament to the Christian cause, a blessing to his bewildered countrymen, and a crown of Missionary rejoicing in the day of the Lord Jesus.

Hants and Wilts Assistant Society

IN AID OF THE

BAPTIST MISSION.

July 21, 1819. The Hants and Wilts Assistant Society in aid of the Baptist Mission, met at Southampton. After an early meeting for prayer, Mr. Hawkins preached from Gal. v. 22. On *Faith as a fruit of the Spirit.* And Mr. Saffery in the evening from Isa. lxiv. 7. Mr. Millard preached the preceding evening from Acts ii. 17, 18. The devotional parts of the services were conducted by the brethren Clare, Millard, Dore, Puntus, Tilly, Townsend, Miall, and Saffery. The *Annual Meeting of this Society* will be at Forton, September 8. Mr. Russell will preach on the given subject; Mr. Bulgin in the evening. Mr. Millard on the preceding evening. Mr. Ward is expected to be present, and it is hoped that the ministers of the Association, and others who are friends to the Mission, will attend, and that the churches will forward their subscriptions and collections for this important object, either on that day, or as early in September as possible.

HOME MISSIONS.

At a meeting held at the City of London Tavern, August 11, 1819, Benjamin Shaw, Esq. in the chair, a new society was formed for promoting the preaching of the gospel at home in destitute towns and villages. Many suitable addresses were delivered by the Rev. Messrs. J. Hyatt, R. P. Allen, G. C. Smith, F. Moore, Hillyard, and Turnbull. Thomas Thompson, Esq. is the Treasurer, and the Rev. Messrs. Cobbin and Dunn are the Secretaries. Nearly two hundred pounds were received in subscriptions and donations at the close of the meeting. The resolutions (for which we cannot find room) appear to be well adapted to promote the object of the Institution.

PORT OF LONDON SOCIETY.

The following letter from a Clergyman was lately received by a medical gentleman of this city, who requests us to insert it.

Dear Sir,

It is so obvious as to be the common topic of observation, that God is now, in a very decisive manner, hastening the

promised time when the kingdoms of this world shall become the kingdom of our Lord, and of his Christ; and that he is making use of this highly favoured land as his chosen instrument for that blessed purpose. We have reason to thank God that we have lived to see such a time, and more especially if he has given us grace to take an interest in any institution established for promoting the gospel at home or abroad. I have noticed in the public papers the Institution which you so zealously support in favour of a class of men reprobate almost to a proverb; and who, till of late years, might truly say, "*No one cared for our souls.*" I trust that numbers of these ignorant creatures will have cause to bless God for the Port of London and the Bible Societies. I enclose a one pound note, which I beg your acceptance of as my mite towards the Society for which you solicit; and regret that I have not a larger donation to transmit. But upon the principle that every little helps, I hope it will be acceptable.

As you did not mention any wish to have the papers you transmitted to me returned, I have kept them with the hope of being useful, by showing them to others.

With my good wishes for your welfare, and the success of the Institution you patronize, I am, dear Sir,

Yours, very faithfully.

MEETING OF CONTRIBUTORS TO BAPTIST CHURCHES.

A Meeting of the Contributors to the cases of Baptist Churches in the country, soliciting assistance in building and repairing Meeting Houses, was held June 25, when it appeared from the Committee's Report, that since the last annual meeting they had recommended eleven cases from the following churches, *viz.* Earl's Colne, Halstead, Hay, Ivinghoe, Deal, Whitburn, Idle, Swanbourne, Mile Town, (Sheerness) York, and Mildenhall, on which, rather more than £1000 had been collected in London and its neighbourhood.

ASSOCIATIONS.

OXFORDSHIRE,

AND NEIGHBOURING COUNTIES.

Bourton on the Water, June 8 and 9, 1819. Engaged Messrs. Beetham, Price, Gray, Deane (Chalford), Risdon (Pershore), Cook, Nunnick (Bloxham), Hawkins (East Combs), G. M. Smith (Chipping Norton), S. Taylor, Walton, Hinton, Birt (Birmingham), Bicheno (Coate), Dolney, H. Hinton (Haverfordwest), and Howlett. Sermons, 2 Cor. ii. 15, 16, Hinton;—John xvii. 17, Birt;—Heb. i. 3. H. Hinton. Circular Letter, On the best means of recommending Religion to those around us. Increase of members, 36 Distributed by the Association Fund, £69 3*s.* 6*d.* in support of the preaching of the gospel. The next Association to be held at Oxford on Tuesday and Wednesday, in Whitsun week.

BUCKINGHAMSHIRE.

Gold Hill, May 19, 1819. Engaged Messrs. Clarabut, Groser sen. and jun. Godwin, Walker, Dolling, Anderson (Chalfont), and Gellibrand. Sermons, Haggai ii. 5, Groser jun.;—1 Cor. i. 21, Godwin;—John xvii. 3, Groser sen. Circular Letter, On the means by which the Members of Churches may best cooperate with their Ministers in advancing the cause of Christ. Increase of members, 28. Total number, 1018. Received by the Secretary of the Association for the Baptist Missionary Society from June 1, 1818, to May 20, 1819, 46*l.* 5*s* 2½*d.*;—for the Baptist Irish Society 9*l.* 6*s.* The next Association to be held at Swanbourn, May 10, 1820.

BEDFORDSHIRE.

The Bedfordshire Association was held at Rushden, on Thursday, May 6, 1819. Brother Such of Steventon began with reading the scripture and prayer. Brother Knight of Staughton preached from Isaiah liii. 10. Brother Ramsay of Teddington, from John i. 47, last clause. In the afternoon the letters from the churches were read. In the evening public worship was conducted by ministers of the neighbourhood. Collected for the Baptist Mission, £11 18*s.* 11*d.*

ORDINATIONS.

Ravensthorpe, Northamptonshire.

In 1812 a Particular Baptist Chapel was opened, which will comfortably seat

680 persons. Towards this place upwards of 350*l.* has been subscribed by the inhabitants of the village. At the commencement of the present year a Church was formed; and on Friday, June 4, 1819, Mr. W. Goodrich (late a member of Mr. Hall's church at Leicester) was ordained pastor. Rev. Mr. Burdett of Sutton, began the service, by reading the scripture and prayer. Rev. Mr. Blundell of Northampton, asked the usual questions, and received the confession of faith; Rev. Mr. Adams of Kislingbury, offered the ordination prayer; Rev. Mr. Wheeler of Bugbrook, delivered the charge, from Col. iv. 17; and the Rev. R. Hall of Leicester, preached to the people from 1 Thess. v. 12, 13. In the evening, Rev. M. Griffiths of Long Buckby (Independent) prayed, and Rev. R. Hall preached, from John xiv. 19. This was, we trust, a time long to be remembered by many. The members of the above church were formerly a part of the church at Guilsboro, under the pastoral care of the Rev. Mr. Edmonds; but considering it their duty to form a separate interest, they have done so. The prospect on the whole is very encouraging: peace and unanimity prevail, and the public services are well attended. May the little one become a thousand! Do thou, O Lord, hasten it, hasten it in thy time.

AMERSHAM.

April 8, 1819. Mr. James Cooper, formerly a member of the Baptist church at Bath, under the care of Mr. Porter, was set apart to the pastoral office of the Baptist church at Amersham, Bucks.

Mr. Groser sen. of Watford, read and prayed; Mr. Godwin of Great Missenden, delivered the introductory discourse, and asked the usual questions. Mr. Porter of Bath, offered the ordination prayer, and gave the charge from 2 Cor. iv. 1, 2. Mr. Torlin of Harlington, preached to the church from Phil. i. 27, (first clause.) Mr. Anderson of Chalfont (Independent) concluded with prayer. Mr. Dobney of Ensham, gave out the hymns.

The service was gratifying to many; but must have been peculiarly so to Mr. Porter, who had the pleasure of meeting on this occasion three pastors of Baptist churches whom he had baptized, and to whom he had long been a spiritual father.

WALLINGFORD, BERKS.

May 19, 1819, Rev. Joseph Tyso was publicly recognized the pastor of the Baptist Church, Wallingford, Berks. Rev. S. Cooper of Wallingford, began the service with prayer and reading the scriptures. Rev. William Gray of Chipping Norton enquired into the leadings of providence which produced the union, and received the answers from the church and pastor; and afterwards offered an affectionate prayer that blessings might descend on both. Rev. James Hinton of Oxford, delivered a very impressive discourse on the duties of minister and people, from 2 Cor. ii. 15. 16. Rev. W. Harris (Indep.) of Wallingford, concluded in prayer.

In the evening, Rev. J. Jackson of Wantage, prayed; Rev. Jenkin Thomas of Oxford, preached a very appropriate sermon from Isa. lv. 10, 11. Rev. J. T. Dobney, the late pastor of the church, concluded the service with prayer.

Poetry.

Where there is no Vision, the People perish.

Blest with the outward means of grace,
How privileg'd am I;
While thousands of our guilty race
For want of vision die!

What numerous hordes of fellow-men
Beneath the light of day,
Are bound in Satan's heavy chain,
And waste their lives away!

Alas! what millions bow the knee
To sun, and moon, and sky;
Whilst I am privileg'd to see
The true Jehovah nigh!

And shall I then arraign his will,
Or dare his ways reprove?
O no! He is a sovereign still,
And rules the world, with love.

No; let me rather hence derive,
A theme of grateful joy;
And may his praise each hour I live
My thankful lips employ!

Then will it be my chief concern
My gratitude to prove,
More of his glories to discern,
And more esteem his love.

Thus while my tears for others flow,
I'll bid my heart rejoice,
That I his name should ever know,
Or ever hear his voice.

London. E. D.

Irish Chronicle.

Extract from the Rev. Mr. M'Carthy's Journal.

Monday, May 31, 1819.—Brother Dunlop preached for me at Ferbane, and I at Tullamore; and on Tuesday I preached for him at Athlone.

Wednesday, June 2, 1819.—Inspected the school, and found sixty-five children present: and if we had a school-room large enough, I think we could double the number. I preached this evening, and was greatly delighted to see so many attend to hear the word of truth. The school-master saw several Catholic children coming, and asked them where they were going? and they said, their parents ordered them to attend, as we were so good as to form a school for their education. I was informed there was no use in my going any more to Keugh, as the people were forbid to hear me; nevertheless, I had the house as full as it could contain.

Saturday, and Lord's-day the 6th, I preached at Ferbane, had a happy time at communion, and proceeded to Ballycumber, to preach in the evening; and was much astonished to hear of the death of Mrs. M. a lady who constantly attended my ministry there, and who was well, and heard me make some remarks on the words of the Prophet Isaiah, xxxviii. 6: "Set thine house in order: for thou shalt die, and not live."—Monday, attended the funeral.—Tuesday, preached at Tullamore, and again visited Eglish, and was attended by several Catholics, who seemed to hear with much attention. Next morning proceeded to Dunnecleggan, and preached there, and the following evening at Bathdawney, and repeated my visit at Dunnecleggan, and preached, and proceeded to Abbyleix, and preached in the circumjacent neighbourhood. On Sunday, the 13th, in the evening, I had a large and respectable auditory at the Poorman's Bridge; and on Monday evening preached at Island Grove. Nothing unusual occured this week. Truly my soul longs for the extension of the Redeemer's kingdom, and I can do no more than preach the word, and publicly and privately pray, that the salvation of God may come out of Sion.

This week, on my return, I visited all the places aforesaid, on my way to Rohue, and had some animating meetings.—Lord's-day, the 20th, I preached at Rohue, and had as many to hear as I remember for some time back, except on an extraordinary occasion.—Monday, the 21st, I inspected the school, and found fifty-nine children present, seventeen of whom are repeaters, who repeated twenty chapters, committed to memory from the 10th ult. The school is still in a prosperous state, notwithstanding the opposition it has undergone from the priest some time past.

When in company at a gentleman's house in that neighbourhood, the following anecdote was related by a gentleman of the strictest veracity. A Catholic school-master taught his children at his own house, and one of the family frequently interrogated the children on the meaning of the portions of scripture which they committed to memory. At length the school-master absented himself from the chapel, and on being asked by the gentleman of the house, why he did not attend mass with the same avidity he formerly did? he replied, "Sir, I must read the New Testament with diligence and attention, before I can give you a final answer." The school-master was observed to retire to his room, with the volume of truth in his hand, for some time, and at length went to the established church, and joined with them in commemorating the death of his adorable Lord. There seems to be a greater spirit for reading the word of God in Ireland, both by Protestants and Catholics, than ever was observed in this nation before. God is doing wonders: the Bible Society are the honoured instruments of supplying thousands with the word of life; and the Hibernian, Independent, and Baptist Societies, by the establishment of schools, enable the children of the poor and needy to read that word.

The remainder of this week I explored the following places: Ballenasloe, Larenstown, Bortumney, Birr, and Buresocain. The free-school at Ballenasloe has undergone the most violent opposition from the Catholic priests; but through the perseverance of Dr. F. their persecution has not prevented the prosperity of the school. I am informed the Doctor has raised a small edifice near his own

house, where he preaches the gospel on Sunday evenings. The cleanliness of the town, and the circumjacent neighbourhood, does the Doctor much credit. He rewards the tenants for all their improvements, and punishes them who do not improve, and keep their places whole and clean. At Larenstown I preached, and was delighted to see so many come to hear the gospel, both Catholics and Protestants; notwithstanding the notice was short, as I did not arrive in town until six o'clock in the evening, after having rode about thirty miles The Hibernian Society has a school established in this town, under the patronage of W. L. Esq. owner of the town. This school is undergoing the most violent opposition from the priest, insomuch, that the number of children is reduced from one hundred and three, to sixty-six; and would be extirpated but for the exertions of that valuable man, Mr. L. I was informed, from good authority, that the master was to be excommunicated the following Sunday. I had an interview with him the next day, and as it was St. John's-day, the people were going to mass, and he was much distressed at the idea of going to chapel, as he was afraid the priest would vociferate his anathemas against him before all the people. However, this was not done against him on that day, but against the parents who sent their children to school. The curse was given in Irish, and is, that any persons who shall send their children to the school may have neither grace nor prosperity, and that their eyes may never shed one tear of repentance. I asked him, if he was afraid to be excommunicated? and he said he was, as the scriptures say, "Into whatsoever house ye enter, there let your peace abide, if they receive you; and if not, shake off the dust of your feet, as a testimony against them." To which I replied, he had no cause to fear from that text, as he was not rejecting the word of God, but the priest; therefore he would not come under the condemnation of the Lord.

On Lord's-day, the 27th, while walking in the street of Ballycumber, waiting for my congregation to assemble, a poor Catholic, to whom I gave a Testament about a year ago, engaged on one of the favourite topics of their church, and strove to support his opinion from the scriptures. I was happy of so public an opportunity of refuting him from the authority of holy writ. The people came out of their houses, and formed a circle round us to hear the conversation, which continued about a quarter of an hour. At length the poor man said, "Sir, I can say no more; but if I can prove the point from the scriptures, I will, and I will read them diligently, to see if my opinion can be supported by them." Would to God both priests and people would follow the example of the old man.

At ten o'clock in the morning I went into the house and preached my sermon, and at seven o'clock I preached at Tullamore, and had more than usual to hear. I preached there also on Monday and Tuesday at Ballycumber, and was well attended. I proceeded to Marte next day, and preached in the evening; and Thursday, July 1st, being a day that many persons come into the village of Wenagh to celebrate the victory gained by King William in Ireland, although I had many people in the house, who came to hear me, nevertheless at the moment I should commence. I found an ardent desire to preach more publicly; and hence I arose and went into the street, and fixed on an eligible place to stand, and returned and informed the people within I purposed preaching out of doors. They all instantly followed me to the spot, where I preached an hour and a half, without the slightest molestation or noise, except the rustling of the flag with the representation of the royal prince on it, which was hanging out of the window of the Orange lodge where I stood. On the truth of the following account you may depend, relative to the conversion of a young woman, well known in that village. A. G. was a catholic of the most sanguine perseverance in what she supposed to be meritorious to her salvation. She frequently resorted to Lough Derg, where she lacerated her feet and knees, going round the penal beds on her bare feet and knees. She at length went to a Sunday-school, where the scriptures were put into her hands, and was soon convinced of the abominable errors of Popery, and therefore she resolved to leave the church of Rome. Her father was so much displeased at her leaving the chapel, that he tied her to the bed foot, where she remained five days, and the Lord's-day being the next, while the jealous parent was at mass with several of the family, one of her sisters liberated her. She immediately went to the established church, where she attended for some time, and underwent the most violent persecution from her people, which she endured with much patience. At length she went to a prayer-meeting, where the God of all grace was propitious to her soul, and she rejoiced in the knowledge of the love of Christ to her, though unworthy of all his mercies. This was soon noised abroad, and it came to the ears of her father, that his daughter was one

verted by the swaddlers.* Her father immediately took hold of her, and detained her until three priests arrived. They asked her why she turned her coat, and gave herself altogether up to the devil. One of them asked, Did she receive any money from the swaddler? and if she did, to give it to him, and he would soon turn it into devils like eels with their mouths open. Another old priest, with the utmost solicitude, requested she would return to the true church, and he would pardon all her sins; to which she instantly replied, "Sir, that is not in the power of man to do, for God alone can absolve me from all my sins, through the righteousness of our Lord and Saviour Jesus Christ." To which the priest said, "Is that your opinion, that none but God, for Christ's sake, can forgive sins?" She told him it was her opinion, and that she had not forsaken the true church. He then, with a facetious smile, said, "The Lord bless you," and departed. Now the persecution of her family commenced with greater violence. Indeed, their opposition and resentment continued so dreadful, she was obliged to leave her father's house, and seek a livelihood by her industry from the hands of strangers. O how true the word of the Saviour, "If any man will live godly in Christ Jesus, *he shall suffer persecution.*" The people of this village, and two or three other places, would be much rejoiced at the idea of schools being formed in their neighbourhood. I hope the Committee will empower me to form one at Kenagh, one at Curnamudo, and one at Kellasheo. The two latter are places where I am to preach on my return to the county of Langford. Friday, July 2d, I preached at home, and had my house crowded; and during the sermon most of my congregation were shedding tears abundantly. My mind is much revived after the last visit, as I have hopes much good is resulting from the school, and the preaching of the word of life there. There are ninety children now on the list in that school, and if we had room we could have many more. I recommended the formation of a Sunday-school to them, which I believe will commence before my next return.

Saturday, rode about twenty miles, and preached at Ferbane, and on Lord's-day, the 4th, preached twice, and had larger congregations each time than I remember for several months past. At the communion we had a most memorable season. We may say, "It was a time of love." At nine o'clock in the morning I met several young people of both sexes, when each read a portion of the word of God, and I asked such questions as was consonant with what they read; and was answered satisfactorily. We had singing and prayer. I purpose to continue this meeting, hoping and praying that it may be made a blessing to many.

Monday, the 5th, I expounded a chapter to the people at Croggon, and then inspected the school; the total number of children is twenty-nine; the total number of chapters committed to memory from May the 7th to July the 5th, are thirty-five. One child, only five years of age, after repeating her chapter, was asked, Who are the chaff who shall be burned with unquenchable fire? and she mildly replied, "The wicked." Mrs. H. in addition to educating the children in the rudiments of English, instructs to sew and knit, which is a great acquisition to them. This day I inspected Mr. G.'s school, in which are fifty-two children, twelve of whom repeated thirty-nine chapters in the New Testament. One young lad was honourably dismissed, after he had learned to read, write, keep accounts, and had the most of the New Testament off, so as to be able to repeat it verbatim.

Extract of a Letter from R. M. a reader of the Irish Scriptures, dated

Mountain River, July 15, 1819.

I CAN only say, that the *scriptures* in the Irish language are well received in this country among Catholics and Protestants.

I read and explained some of the Irish Testament to a family, who paid the greatest attention. The man of the house said they were much deceived by their priests, who were keeping them in the dark. "I know it from experience," said he, "I have been in the habit of going to mass these fifty years past; what am I the better for it this day, more than the day I commenced? But I am sure," continued he, "your society is a most charitable society, that enables you and others to go from house to house, to show us that plain and easy way of salvation, which you pointed out. Also, is it not the greatest pleasure to me that my child will soon be able to read the same, which will raise our affections above the clouds."

I have met with five persons by the way, with whom I conversed on the *gospel*, one of whom was well versed

* A word of contempt given to pious people of all denominations in Ireland, except the church of Rome.

in the *scriptures*, and manfully attempted to resist the truth. I referred him to his catechism, which changed the conversation to the Irish language, and made an opening for the word of *truth*, which constrained them to say, that "*Jesus Christ was the end of the law*, &c. Our priests do not trouble themselves like you, in edifying any person by the way. We are sure you are a priest, and that your parish is highly favoured," &c &c.

The sect, called the Scapulars, is augmenting rapidly in this country, whose *faith and belief* is, that if they wear a piece of brown cloth in honour of the Virgin Mary, they never will be damned, and the next Sabbath after death they will be redeemed out of purgatory. One of these I had a conversation with. He gave me an invitation to their meeting, which I embraced. They commenced their worship with taking up the right hand to bless, one of whom read and explained the meaning of it, signifying that it was the key that *opened Heaven*. I was enabled to confute them. I had much to do to withstand the whole of them, but being calm, when many of them were intemperate, I had the advantage. I had frequent recourse to their catechism, which caused them to say, that I knew the way of salvation as well as themselves. Their leader got up and shook hands with me, and requested I would come again to their meeting. Seeing the above, and much more, if added, should cause us to be doubly diligent in propagating the knowledge of Him, who is able to save to the uttermost all that come unto God, &c.

On the 9th instant, I was informed that the Scapulars came to proselyte a poor woman in the neighbourhood, and sat up the entire night with their long beads, counting them over until morning.

I called to see her on the subject, and asked her opinion of their mode of *worship*, who said, she thought well of it. "Is it the religion Jesus Christ and his apostles taught?" "I cannot tell," said she. "Are you persuaded that Jesus Christ and his apostles *taught the true way?*" "Yes," said she. "Would you wish to be of that religion." "Nothing I desire more than it, (said she,) because it is high time for me to choose in my old days." To her I explained the truth, as it is in Jesus.

On the 13th, as I crossed the country, I met with a man at his daily labour, who sat on the ridge, and said he had something to relate to me respecting some impressions that were made on his mind, from the time he heard me read at a wake-house. Also, said he, "I have heard Mrs. S. say, that she heard you read at another wake-house, and said, that she never was convinced of her state by nature and practic until then. 'But (said she,) if all the world would believe him, they would be happy.'" Let us cast our bread on the water, &c.

Extract of a Letter from the Rev. Wm. Thomas, dated

Kilfinan, July 20, 1819.

I HAVE just returned from Fermoy, where I had been preaching last Lord's-day. I walked twenty miles on Saturday; the day being very warm, my feet were severely blistered, and I was much fatigued. However, I sat up late that night, expounding the scripture, and answering questions; and preached twice next day. Several appeared glad to see me. I preached with much comfort to my own mind: I had great satisfaction of soul. I believe it was a time in which the Lord stood by me; and several expressed great satisfaction with the statement that was given of the gospel.

A few days ago, at Kilfinan, a woman of the name of B. H. came to me, scarcely able to walk, and on the borders of eternity, reduced almost to a skeleton. She wished to ascertain the state of her soul. She appears to be a great penitent, and taught by the spirit of God. I asked her several searching and important questions; to which she most satisfactorily answered. Her expressions of gratitude to God, who had mercy upon her, were very affecting.

She was awakened to a sense of her state under a sermon which I preached last Easter Sunday evening, from John v. 28, 29, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Though she is almost spent, she endeavours to attend when I preach, when all the feelings of her soul appear to be alive. I heard she was a great sinner, but is now a great penitent. A man of the name of J. M. was also turned from popery the same evening. He regularly attends when I preach; he said he would never bow to a priest again.

The Sunday school at Kilfinan is doing exceeding well; several of the children have made great progress; they have repeated the gospel of John, and a great part of the Acts. The congregations on the Sunday evenings are tolerable, considering the orders from various quarters not to hear me.

Missionary Herald.

THE Annual Meeting of the Baptist Missionary Society will be held at Cambridge, on Wednesday and Thursday, the 6th and 7th of October next. Dr. Ryland, of Bristol, Mr. Ward, from Serampore, and Mr. Hinton, of Oxford, are expected to preach. There will be a Lecture on Tuesday Evening, the 5th, when it is hoped that those Members of the Committee, who can make it convenient to attend, will be present.

BAPTIST MISSION.

CALCUTTA.

Extract of a Letter from Mr. Adam to a Friend in Bristol, dated

Calcutta, Nov. 7, 1818.

MY VERY DEAR BROTHER,

The brethren have built three Bengalee chapels in different parts of the city, where the gospel is statedly preached. We have it in prospect to build three others, and to commence a native station on the extensive boundaries of the native population. This last will be a most important step, and attended, I trust, with the most happy consequences. It is intended to rent, (it would be ultimately cheaper to purchase, if we were able,) a piece of ground, which we have already examined and approved, in the immediate vicinity of the native part of the city, on which to build a bungalow, as much in the native style as possible, where one or other of us shall constantly reside. The nearer a Missionary can come into contact with the objects of his labour, the better. In this way he gets acquainted with their modes of speaking, and of living, and of thinking, to an extent which he could never otherwise attain, but which is of the utmost importance to him in preaching the gospel, by enabling him to meet their prejudices, and their reasonings, and to discriminate with the greatest safety true from false pretensions of religion. But the very frame and texture of European society is utterly hostile to his familiar intercourse with the natives of India, and to all the advantages that result from it. To do our duty to the natives, therefore, it is necessary to retire as much as possible from intercourse with Europeans, and to reside nearer the natives, an end which will be gained in a good measure by this native station we are about to form. We shall have the whole native city quite within our grasp, and possess the means of subjecting to the most satisfactory scrutiny those who wish to embrace Christianity. The brother that resides at this station his week or month, will itinerate into the thickest part of the city, supply the regular chapels that may be built, and receive and instruct those that come for information respecting the gospel, while those that remain in the other part of the city will carry on the English and Bengalee preaching, in which all are at present engaged.

Yates, Carey, and myself, have, since the commencement of the cold season, been likewise engaged in alternate weekly itineracies. It was in taking my turn in one of these, that I first attempted in a public manner to recommend the gospel to the heathen, and I have to-day commenced another week's labours of the same kind. I feel much delight in the work, but great emptiness for it: an emptiness arising both from the state of my mind, and from my very imperfect acquaintance with the language. Who indeed is sufficient for these things? I feel the force of these words of the apostle, and of the remarks which Mr. Morgan, of Birmingham, made upon them, in a sermon which he preached before the Baptist students when I was at Bristol Academy. During the week that I was out, I every evening made a

few remarks on paper, respecting the transactions of the day: for the want of something more interesting, I will transcribe a few of these remarks.

Monday, November 16, 1818.—Went out to-day, accompanied by a nephew of our aged brother Sebuckram, named Panchon, who has of late been encouraged to preach the gospel to his countrymen. We had opportunities of addressing three different congregations of natives, at three different places. The gospel seemed to be *news* to them all, but few of them considered it *good news*. The first congregation did not amount to more than thirty people, most of whom were either children or bramhuns, who listened with great contempt; one young bramhun during almost the whole time making it his principal object to draw away the attention of the rest, by his contemptuous smiles and grins. Here, for the first time, I attempted to make known the gospel to the heathen. I can derive no hope of success from my own fitness for the work; my only hope is, because God hath chosen the foolish things of the world to confound the wise; and the things which are not, to bring to nought the things which are. Our second congregation was almost entirely Mussulmen, in a part of the city where we did not expect to find them: but the truth is, that Calcutta, as a field of Missionary labour, is as yet unexplored. Panchon preached to them in Hindoostanee, and, after reading part of a tract written by Mr. Keith, one of our Independent brethren, I said a few words in Bengalee. That part which I read respected the hope of a Christian in death, and, when I asked them what was *their* hope in death, it was truly affecting to observe, by the significant shake of their heads, that they allowed themselves to be without hope in the world. The third congregation we had, amounted, I suppose, to one hundred and fifty people, some of whom attempted to turn the whole into ridicule, but most listened with attention. At the end, several bramhuns invited us into their house, and made some inquiries respecting the nature of God. They professed to embrace the views of Ram Mohun Roy, and to despise the popular superstition, while, at the same time, I found by inquiry that they encouraged and supported it by their example. I endeavoured to show them the necessity of more light than they possessed, and the guilt they incurred in assisting to keep the people in darkness when their own eyes were opened. They listened with attention, and thanked me for what I said. The conversation I had with them was in English, which they understand, and imperfectly speak. When we were leaving them, to go home, several followed us for books, and one made particular inquiries where we lived, what was involved in embracing this new way, if it was necessary to eat different food, to wear different clothes, and to engage in a different employment than he had been accustomed to? We assured him that none of them was necessary, but that he was only required to believe in Jesus Christ, and to depart from all iniquity.

Tuesday.—Brother Pearce and I being unable to obtain any native assistance, went out alone. The first congregation was by far the best: the whole street in which we made our stand seemed to send forth its people. We were first invited by some bramhuns to sit down at their door. We sung the hymn translated into Bengalee,

"Come, ye sinners, poor and wretched;" after which, brother Pearce addressed the people. They listened at first with considerable attention, but a disciple of Ram Mohun Roy's proposed several questions in a light and trifling way, which dissipated all their seriousness. The success of Ram Mohun Roy's opinions shakes the fabric of superstition, but the reception of them does not by one iota increase the seriousness with which religious subjects are examined. Levity is the great vice of the native mind, when employed on religion. They profess to believe that there is only one God, but they do not believe that he is the rewarder of them that diligently seek him. It is only those views of the character and government of God that are furnished by the cross of Christ, that can render the mind truly serious, and subdue its native pride. The second congregation amounted to nearly one hundred; they listened with attention, but would receive no books: the subject was strange to them. The third stand we made was outside of a large bazaar, from which the people came to hear. Here brother Lawson's Life of Futik, containing cuts of three of their debtas was greedily received.

Wednesday.—To-day I was accompanied by Panchon and his brother. The first stand that we made was in a very populous part of the city, where, after singing a hymn to the praise of Christ, Panchon addressed a congregation which he reckoned at five hundred. They listened nearly three-quarters of an hour, apparently with serious attention; but some objection being started, their seriousness was dissipated. A bramhun de-

clared himself to be God, and able to do every thing. I required him to give us a proof of his almighty power by performing a miracle. He raged, and went away, scouted by the multitude. After remaining some time longer, we left them, many requesting us to come back again, and to bring more books than we were able then to give them. The next congregation, amounting to two hundred and fifty, also heard with attention, and willingly received books from us. The last congregation did not amount to more than twenty: they heard with attention. Being all of a very low cast they could not read, and consequently received no books.

Thursday.—To-day, John Peters, Panchon, and I, went to what is called the great bazaar. At two different places, where we were somewhat removed from the bustle and distraction of buyers and sellers, they preached the gospel to crowded and attentive audiences. At the first place we distributed a great many books; at the second, none at all, to silence the uproar that was occasioned by the eager desire to obtain them. Returning home, we obtained the permission of an Armenian merchant to occupy the door of his shop, which was somewhat elevated, from which brother Peters addressed a congregation of one hundred people. Their apparent attention must have been a sort of gaping apathy, for they almost to a man refused the books that were offered them.

Saturday.—Yesterday I did not go out, as there was no one to accompany me, and alone I should not have been able to do any thing, through my ignorance of the language. To-day brother Peters went with me: at the first place where we stood, we had a large and attentive audience. We were obliged to remove from the second and third places through the unaccommodating disposition of the shopkeepers; but were afterwards invited by a respectable bramhun to occupy the area in front of his house. When we came to his house, he, after conversing with some other bramhuns, sent a servant to invite us into the inner area; but perceiving a wish to exclude the populace I would not enter. Brother Peters then preached the gospel to them, and, after answering some objections, we withdrew. A great number followed us, amongst whom was the bramhun who had accommodated us. He endeavoured to dissuade us from going about the city as we did, assuring us, that if we would let the people alone, they would in ten years all become Christians; and that by preaching the gospel, we only strengthened their prejudices and excited their opposition. In this way, the bramhuns endeavour to prevent us from preaching the gospel, and when they cannot succeed with us they, as I have shown above, endeavour to exclude the common people from its benefits.

The above, my dear friend, I hope you will read with candour, and not blame me for saying so much about myself. The truth is, indeed, that when alone amongst the natives, I can do little or nothing, although I hope that, by the blessing of God upon my studies and opportunities of improvement, that I shall, in a moderate number of years, stand on a level with the natives themselves, and be able to present the gospel to them without any of the disadvantages of unusual idioms, and a foreign accent.

LONDON MISSIONARY SOCIETY.

SOUTH TRAVANCORE.

A LETTER from the Rev. Mr. Mead, dated Nagracoil, Oct. 26, 1818, enumerates ten villages, situated in the neighbourhood of Cape Comorin, in all of which are schools and places of worship. "At each of these places," he observes, "the word of God is read every Sabbath-day by a native catechist, who preaches likewise, as well as his measure of light enables him. It is the aim of the Missionary to instruct the catechists in the first place, to give them one idea of the gospel at a time, and then send them forth to communicate it to those who have not even one. By degrees we hope the rays of divine truth will spread over this dark country. This remote corner is taken possession of in the name of that Saviour, to whom the uttermost parts of the earth have been given for his inheritance. Within the present year 1600 people have renounced all connexion with heathenism, and seem to be saying, 'What have we any more to do with idols?'"

OTAHEITE.

Extracts of a Letter from Mr. W. P. Crook, dated July 9, 1818.

THE whole of this groupe of islands is now professedly Christian, and if we are to judge of their conduct by that of nominal Christians in general, they have

vastly the advantage. Theft is almost unknown among them. Family prayer is set up in every house, and private prayer is almost universally attended to. These poor people were once the cruel slaves of Satan, destroying themselves and their infant offspring: now, women are restored to their rank in society, a new generation of young ones is springing up, beloved by their parents; and the face of things is marvellously altered, so that we are constrained to say, "This is the Lord's doing, and it is marvellous in our eyes."

Reading is become general among this people, and they are diligently engaged in teaching each other. Three thousand copies of Luke have been printed, and sold for three gallons of cocoa-nut oil each copy. Many thousands are sadly disappointed that there are no more: we believe ten thousand might have been sold in ten days. We hope to get on printing and publishing the Sacred Scriptures.

A great concern is manifested for the islands around us, and those who were thought to be out of the reach of Missionaries, are graciously and very providentially brought under the influence of the word. The fame of the Gospel has spread by means of the natives themselve. The inhabitants of some of the low islands to the eastward have cast away their idols, and many of them are among us learning the word of God. The sound has reached Tubuai, and the high islands called Raivavae, and the people are desirous of Missionaries. I am sanguine in my expectations of the Marquesas, some of whom have learned to read with us; I have also some hopes of the Sandwich islands, as the American brig, Clarion, by which I send this, is bound thither, and takes passengers, some natives of those islands who have been learning the word of God here.

CHURCH MISSIONARY SOCIETY.

We insert, with great pleasure, the following Extract of a Letter from the Rev. J. G. Wilhelm, one of the Missionaries employed by this Society, to a Baptist friend in England.

Leicester Mountain, Sierra Leone, January 25, 1819.

At one of our private meetings, held January 17, two Joloff-men came with me into the parlour. The gracious promise of our blessed Saviour came to my mind, "Where two or three are gathered together in my name, there am I in the midst of them." One of them had long ago expressed a wish to be baptized, but seemed always to rely on a fine dream which he had dreamed, and on the good resolutions, no more to live in the same fashion as his country-people do; no more to join them in drinking and quarrelling, but to pray to God, and to mind that book-palaver he hears of the white man. This man prayed on this occasion in very affecting expressions; imploring the gracious presence of Jesus the Saviour of our souls; declaring that he hoped for no good thing but what can come from Jesus; earnestly praying that he would forgive us our sins, take us for his people, save our souls, bless us all, &c.; and concluding with the Lord's prayer. In declaring afterwards his motive for desiring to become a Christian, and to be baptized, he said, "Massa, that time them white people bring me in a big vessel to this country, me no sabby what place them carry me; me think me must be slave all time. Well, that time me no sabby nothing; me no hear nothing of God: me see by and by me can work for meself—me can sell what grow in me own luggard—me free. Well, that can't enough—God bring me to this place—me must learn save me soul—me hear all this palaver long time—that time Mr. Butscher live here, Mr. Garnon, and this time you. Me believe what you say true—that book true! Me come here; me no want money—me no want nothing of this world—that can't help me soul.—One time me tell you, me dream—this time me can't mind dream again—me poor sinner—me heart bad—me no more want Jesus—him can do me heart good—him can save me soul—that me pray for. Me country people trouble me plenty—them say, 'What's the matter, you can't agree with us no more?'—them curse me for that—that time Christmas-day be, them bring plenty rum—them say, 'What's the matter, you no can sit down with us? No more we make our heart glad, you no can do so.' Me tell 'em, that no can make me heart glad. 'Pose (instead of *suppose*,) me drink rum, me heart lose peace—me no can pray—that no good—me fear God—me want prayer this night—me believe white man's book true—me hear Massa Wilhelm say, Christmas-day long time now, Christ the Son of God came in this world for save sinners. Well, me sinner—Christ no come for tell me, me must get drunk this day—Him came for save me

soul from every bad thing—that make me want pray for this time." Thus he went on, giving, in half-broken sentences, with the plainest and simplest expressions, the most striking indications of a renewed state of mind and disposition. His poor wife is the opposite character—the most noisy and quarrelsome in the whole town. I had, not long ago, to go down the mountain in the night, on account of the noise she made, and the crowd of people she gathered, in quarrelling with her peaceable and patient husband, for bringing her meat instead of fish from Freetown-market, because the fresh fish were not yet brought on shore. I was on that occasion astonished at the man's coolness of temper, and reasonable way of talking to her.—"Sally, 'pose you go market another day, me want little meat, you bring fish; me can eat 'em—me thank God for that—that good. 'Pose me want fish, you bring little meat—all same—me can eat that—me no can talk for that." Thus the good man went on, endeavouring to calm the angry tempest; but in vain. She cried the louder, for his spending the money for what she wanted not. I then reproved her for her loose tongue and wicked heart, threatening her, that if she could not let us sleep in peace, I would send her into jail. "Jail! (cried she,) pray, Sir, for whom is jail made? Is it not made for people to live in? Me no mind jail!" When the head man of the town heard that, he said to the people she must be flogged. I told him, he might make preparation as if he was about to have her flogged; but not proceed to do so actually. He promised that he would have her quiet in a minute without hurting her, and that I should retire to rest, assured that there would be no noise again. Before I was up, the mountain was all quiet.

Mrs. Klein, (formerly Miss Scott, niece to the Rev. T. Scott, Aston Sandford,) though somewhat reduced in bodily strength, is upholden and strengthened in faith, and in all holy conversation and godliness. I believe that she is a blessing to her husband, and that her patient labours will not be in vain.

AMERICA.

(Continued from Page 364.)

Mrs. W. to a Friend near Boston.

My ever dear Mrs. B.

This country presents a scene to the eye truly picturesque and delightful. But instead of beholding houses dedicated to the worship of God, and being surrounded by dear Christian friends, a gloom is spread over it; our minds are filled with melancholy by viewing innumerable pagodas to the memory of Gaudama, and thousands who pay superstitious homage to them. Sometimes I can scarcely realize, that in a few months so *great* an alteration has been effected in my circumstances, prospects, and pursuits. It is not long, however, before I find myself awake to the certainty of it, and am, I trust, enabled to rejoice in all the privations, toils, and privileges which result from so great a change. Though we have left the bosom of friendship and liberty, for that of enmity and despotism, we feel that God is not confined to places. Even here, amidst the darkness that covers the land, and the gross darkness that covers the people, we are permitted to enjoy some sweet communications of his love; some seasons of refreshing from his presence; and to look forward to the time when numbers of these captive souls will be liberated from their chains, and made kings and priests unto God. Our arrival at Rangoon apparently afforded much diversion to the Burmans. A sight of eight foreigners, and four of them newly arrived, was sufficient to collect most of the inhabitants together. Had you been a spectator of our meeting the dear friends here, I think you would have congratulated each of us. Brother Judson and brother Hough were waiting at the shore to receive us. After being searched at the custom-house, they conducted us to the mission-house, our long long anticipated home. The situation is rural, and delightfully pleasant. I need not assure you that we experience the greatest possible gratification in enjoying the company of our friends, and that we daily offer unto God our thanksgivings and praises, that we are brought to this heathen land. Our united desire is, to be useful to the souls of this perishing people. This is the object, the only object for which we left our native land. To accomplish this, we trust we constantly have your prayers, and the prayers of all the dear people of God. For Zion's sake may Christians not hold their peace, and for Jerusalem's sake may they not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth; until this desert shall rejoice and blossom as the rose, and streams of living water, from the river of God, refresh this *parched* ground. Since our arrival, we have enjoyed the privilege of meeting around the sacramental board, and commemorating the dying love of our ascended Redeemer;

and it was indeed a precious season. The Saviour's fruit was sweet to our taste, and his banner over us was love. In this benighted region, the ordinances of the gospel shine with redoubled lustre. Every thing around is calculated to inspire us with gratitude and love to our heavenly Father, and to incite us to activity in his blessed service. From recent communications, you have probably received some information respecting the late difficulties here among the Roman Catholic priests. Being represented to the King as spies for the English, they were instantly ordered out of the country. They, however, remain in Rangoon, through the favour of the present Viceroy, and undoubtedly will continue to remain here, as their friends have collected a large sum of money, and sent it to the King, with a petition. It is now generally understood that the order is countermanded; and will soon arrive here to the satisfaction of the petitioners. Had they been banished from the country, it is very likely that we should have been ordered away too. Under a tyrannical government, in a land filled with every abomination; among a people destitute of the common feelings of humanity, we feel ourselves safe only in the hands of God. An assurance in our own souls that he is indeed our Father, and our Friend; that he regards this Mission, and in his own time will bring some of these poor deluded Burmans to a saving acquaintance with himself, renders us happy in the midst of surrounding dangers, and is a constant incentive to exertions for their eternal good. How inexpressibly happy should we be, if, within the narrow limits of our knowledge, there was but one Burman whose heart had been regenerated, upon whose mind the celestial rays of the Sun of Righteousness beamed, and whose thoughts and conversation were daily in heaven! Though we are wholly unacquainted with the manner and time in which God will display his glory in this part of the world, yet to him the precise way, the exact time is perfectly known. The period must arrive when Jesus shall take to himself the heathen for his inheritance, and the uttermost parts of the earth for his possession; when all nations shall worship him, and his name be adored from the rising to the setting sun. To persevere in the rugged path we have before us, we need a spirit of self-denial, large supplies of Divine grace, great humility, and more ardent piety. That we may enjoy these invaluable blessings, permit me again to ask you to be importunate at the throne of mercy on our behalf; and be assured, that, though a fathomless expanse rolls between us, you are daily remembered with much affection by Your unworthy friend,

E. H. Wheelock.

Although the following communication, addressed to the Editor by a worthy Presbyterian minister in the city of New York, may not come precisely under the denomination of *Missionary Intelligence*, it is presumed that the information it contains, and the spirit it breathes, will render it highly acceptable and encouraging to the friends of the Redeemer.

New York, Feb. 1, 1819.

The efforts for the cause of truth and godliness in this country, that are reduced to any thing like system, may be comprised in the operations of Bible Societies, Missionary Societies, and Societies for the education of poor and pious young men for the gospel ministry. This last object is one of vital importance to the souls of men, and has been lost sight of by all Christendom. Much has been done both with you and with us, but nothing compared with the exigencies of the church, nothing compared with what might have been done with ease and success. The population of the United States may be estimated at about nine millions; and yet the number of competent ministers of all denominations does not exceed 2,500. If we assign 1000 souls, upon an average, to each minister, which in ordinary circumstances is enough for the pastoral care and watch of any one man, we shall have 2,500,000 of our population supplied with competent religious instruction; leaving 6,500,000, or enough for 6,500 congregations destitute. If we assign 2,000 to each minister, 5,000,000 will be supplied, and 4,000,000 will still be left as sheep without a shepherd! What a melancholy picture, even of this highly favoured country! But the United States is but a little speck on the face of the globe. "The field is the world." If the unevangelized portion of the globe be estimated at 600,000,000, to supply every 20,000 of these with only one spiritual guide, would require no less than 30,000 Missionaries; and yet, after all the efforts which have been made to send forth labourers into this vast harvest, no more than 357 are now in the field. What is the duty of Britain? What is the duty of the American churches? Cannot young men be found, and dragged

from the anvil, and the awl, and the counter, and the hovel, to whom God has given grace, and who wait only for means to become the precursors of Millenial glory? The church must look to the cottages of the poor for the greater portion of her future Missionaries and Pastors. You will forgive these remarks. I will endeavour to lay my hand upon some documents, which shall inform you of the measures we are adopting, with a view to this momentous subject. I am convinced the plans are wise, and will prove efficient, and may perhaps be thought of by our brethren on the other side the water. No ordinary exertions can compass the end. Something must be done hitherto unattempted, or the Church is to see ages of mourning.

Your favour contains an intimation on the subject of "Revivals of religion," which imposes a duty on me I am not competent to discharge. There is no doubt of the *reality* of these seasons of mercy. It is no uncommon fact for congregations to be visited with very general effusions of the Holy Spirit, so that the result is the hopeful conversion of from 50 to 150 in the course of three, or six months. When I say hopeful conversion, I mean such a turning from darkness to light, from sin and Satan unto God, as is evinced by a subsequent life of visible holiness.

The public instructions that have been evidently owned of God to produce these revivals, have been those that have dwelt more on the duties than the comforts of piety; more on the immediate duties of sinners, than the sorrows and complaints of God's own people. Congregations that have been favoured with the peculiar smile of Heaven, have been well indoctrinated in the principles of the Christian faith; the infinite majesty and holiness of God; the spirituality, extent, and obligation of the Divine law; the exceeding sinfulness of sin; the total depravity of the human heart; the necessity of regeneration, by the mighty power of God; of justification, not by works, but freely by the grace of God, through the redemption that is in Christ Jesus; the indispensable necessity of an interest in atoning blood, and of that holiness, without which no man shall see the Lord; are truths which have been often brought into view, and strongly urged. If I were to particularize still more minutely, I should say, that the sovereignty of God in the allotments of the righteous and the wicked, the disinterested nature of true religion, in opposition to the spurious piety of the supremely selfish heart, and the present unalterable weighty obligations of wicked men to become holy, enter into the most of that course of public instruction which has been so eminently useful. It has been almost uniformly found, that truths the most unwelcome and humbling to the carnal mind, are the truths which in the hands of the Divine Spirit, have done the most execution. Men who are dead in sin have evidently felt the difference between being treated as mere machines, and as moral agents; between being addressed as beings, whose only duty was to be passive recipients of Divine grace, and to wait till they received it, and as men who were bound to repent and believe the gospel independently of the grace of God; and who, if they neglected this momentous duty, must be eternally damned for neglecting it. So far as it regards the agency of means, it has appeared to me that the grand secret has been so to preach, as to make the ungodly feel the tremendous weight of obligation; to seize and hold their consciences by the thought that they are bound, irresistibly bound, to become holy. Nor is this strange, for it is in this one thought that all the weight of a moral government consists. You might perhaps suppose from what I have said, that I have left out of view the agency of the Holy Spirit in these conversions; or, at least, that I am disposed to place too great a reliance on human instrumentality. Let me not be misunderstood. Perhaps no conviction is deeper on the minds of Christian ministers and Christian people, in such seasons of refreshing, than that the work is all of God. The chief means which are attended with a blessing, therefore, appear to be the spirit of prayer among Christians. Indeed, in the instances which have come to my knowledge, revivals of religion have begun with the people of God. They have been deeply impressed with a view of their apathy and declension, deeply impressed with the awful condition of ungodly men: this has led them into their closets: this has led them to multiply their meetings for conference and prayer; and with an exclusive view to the outpouring of the Divine Spirit upon themselves and sinners around them; to pray for this blessing, not as a matter of course, but as a particular, distinct, and most desirable object. Evenings are set apart for this object; the church is divided, male and female, into little associations for prayer; days of prayer and fasting are also devoted to this blessed employment; and with how much sweetness

and Christian love, and blessing to the souls of men, another world only can disclose. Just previous to the commencement of a work of grace, the eyes of believers seem fixed on the throne. For Zion's sake they will not hold their peace. Most deeply do they feel that Divine power and grace must be engaged in behalf of his sinking cause: and I need not say, that if Christians persevere in this spirit; if they are not weary; if they wrestle till break of day, and will not let the angel of the covenant go, until he bless them: that "he is faithful who hath promised." No, I never knew, I never heard of such a spirit without "multitudes turning to the Lord."

It is not to be denied, that in some, though a *very few* of our revivals, there has appeared something of extravagance. But it has been owing to the ignorance of the people, or the want of Christian wisdom in the minister. Almost universally the subjects, though not without great power of feeling, have been free from the appearance of wildness and enthusiasm. The seasons of worship are sacredly still and not tumultuously violent. The speechless agony of multitudes who have been brought to see their sinfulness, and danger, and duty, has been more the effect of truth, bearing down upon the conscience, than that transient and violent emotion, excited by natural fear and cherished by animal feeling.

It is with great diffidence, my dear Sir, after these general remarks, that I venture to give, without descending to minute detail, a brief narrative of what God has been pleased to do in my own congregation. I have abundant reason to be thankful and humble that he has been so kind to the people of my vows, and to so unworthy an instrument as he has been pleased to make use of in the ministry of his dear Son.

God has favoured us for a number of years. We have not often been without very considerable attention among our people. Several times antecedent to our revival, the cloud seemed to linger in our sky, and leave a few drops of mercy. During the year 1816 the day spring from on high visited us. Seven months of the year proved the times of refreshing from the presence of the Lord. At our quarterly church prayer-meeting, previous to our communion in September 1815, I well recollect there were some tokens for good. These however apparently subsided, and the month of November was a season of increased and alarming stupidity. But blessed be the God of grace and power, it was when we saw that the waters of the sanctuary were at the lowest ebb, that we felt they must begin to flow. We had sunk too low, not to feel that we must rise.

A Saturday evening prayer-meeting, which had been established for more than two years, for the special purpose of imploring the effusion of the Holy Spirit, and composed chiefly of young men, began to be deeply affected with a view of our stupid and desolate state, and to beg the Lord to arise and plead his own cause. In the mean time, the people of God, throughout the church, began to be encouraged. Very many believed that the Lord was near. Our Sabbaths began to be more solemn; our weekly lecture to exhibit symptoms of still greater solemnity; and particularly a weekly exercise of young people, who had been in the habit of assembling as a kind of theological class, began to be unusually serious. Nothing, however, of a very marked character appeared, till a prayer-meeting, held on the morning of the new year, 1816. It was a meeting for the express purpose of entreating the Father of Lights to appear in his glory, and bless the year. And God was with us of a truth. It was a season of great nearness to the mercy-seat. It was the time of Jacob's trouble, but it was the time of his relief. Those who were present, then entered into a solemn and public engagement with God, and each other, to be more holy, more watchful, more prayerful; and particularly did they engage to meet each other at the throne of grace, at two o'clock every Lord's-day, each in his own closet, to wrestle with the hearer of prayer for the out-pouring of his Spirit. It is worthy of being recorded, that God appeared to smile upon this solemnity, and was pleased, I had almost said, to seal it with his visible presence. No sooner was this engagement formed, than every eye was suffused with tears, and every heart animated with hope. The glory of the Lord filled the house. From this hour we expected an out-pouring of God's Holy Spirit. The spirit of prayer began to increase, and faith to fasten on the promises of him that cannot lie. I can truly say, that we had never before felt the import of that life-giving sentence, "Oh thou that hearest prayer." Soon after this we began to hear of several instances, in which former impressions, that had been effaced from the minds of the impenitent, were revived. Five or six cases of newly awakened sinners also came to our knowledge. I need not tell you that we had been looking out for this; we were disappointed that we saw

no more. It pleased God, however, to show us that there was an awful weight of guilt upon us as a church. We saw the black cloud that hid the Sun of Righteousness from our view; and it pleased the same God to put it into the hearts of about twenty of our members, privately to set apart a day of fasting, humiliation, and prayer, to inquire of the Lord wherefore he contended with us, and why he withheld the larger manifestations of his presence. It was on the third Thursday of January, a day never to be forgotten, so long as God is to be honoured for the fulness of his mercy. Blessed be his name! there, in a little upper chamber, he manifested himself to us as he does not unto the world, and shewed us why he withheld the brighter manifestations of his glory. The sins of the church and congregation bore with distressing weight upon the meeting; and it was truly a season of humiliation and self-abasement. It was the beginning of days of power. With deep self-abasement, there was also great boldness of access into the holiest of all, by the blood of Jesus, and great confidence that God would not send us away empty: nor was one of our hopes defeated. The promise was verified; "Before they call, I will answer; and while they are yet speaking, I will hear." The same evening was to assemble us at a weekly lecture; and what deserves to be mentioned, we separated to convene in our place of worship, with no doubt, with not the least peradventure upon our own minds, that it would be our privilege that very evening, to stand still and see the salvation of God.

Nor did our expectations sustain the least disappointment. "Marvel not that I said unto you, ye must be born again," was the subject; and that very evening did the Lord appear in his glory. No one could account for it, except those who had seen it in that upper chamber, by the eye of faith, but not a child of God could enter the lecture-room, without feeling that God was there. Never before, perhaps, was the house so full; never so deeply solemn; never was it so clearly seen that the arrows of the King were sharp in the hearts of his enemies. More than one hundred, so far as we can judge, were brought low on that evening. There was a shaking amid the bones of the valley: great fear came upon every soul. The whole assembly was as evidently moved at the presence of the Lord, as the trees of the forest are shaken by a mighty wind. From that period the work assumed a more marked character. God had so evidently taken it into his own hands, that all exclaimed, "This is the finger of God." Our religious assemblies now put on the appearance, not so much of excitement, as deep and motionless solemnity. We felt it an early duty to pay particular attention to the young. On the following Sabbath, an evening exercise was appointed exclusively for them, at which about two hundred were present; and from which period, numbers of whom, now hopefully the children of God, date their first impressions. This exercise was deemed of such high promise, that it was repeated. On the second evening the house was filled exclusively with youth; and at the close of the service, upwards of one hundred remained to inquire, What they should do to be saved?

This fact was the means of diffusing the spirit of deep concern over the whole people. It was within ten days of this period, that the solemnity was almost universal. Scarcely a family, or an individual in the congregation, it is believed, who did not think seriously of the concerns of the eternal world. God was thus pleased to continue with us until toward Midsummer. Indeed I may say, these showers of mercy were protracted, sometimes in large effusions, and sometimes in gentle droppings, but for the most part soft and still, till the months of August and September. Of the actual subjects of this work of grace, we shall never know till the last day. I have supposed they were more considerably than two hundred. Not unto us, but to thy name, give glory, for thy mercy, and thy truth's sake.

As it respects the present condition of my people, I can also say, I am much encouraged with the hope, that the time is not far distant when I can tell you greater things than these. I am thirty-three years old, and have been nearly nine in the ministry; and shall hope to see better days the longer I live. I have lost time enough, and been sinful enough, to redeem my time now, and grow in grace, as fast as I have heretofore grown in sin. But, alas, my dear brother, this will never be. I hope I shall have your prayers. The night cometh. Let us keep our lamps trimmed, and burning, and count not our lives dear, so that we may finish our course with joy, and the ministry we have received of the Lord Jesus.

JAMAICA.

In perusing these Extracts of Letters lately received from our Missionary brethren in Jamaica, our readers will perceive a renewed appeal to their sympathy and kindness on the subject of *a new place of worship in Kingston*. The state of our Missionary funds is such as to render it altogether impracticable, even were it deemed expedient, to furnish any aid from that quarter; so that our expectations must rest on the Christian liberality of those friends of the Redeemer, who are desirous that these sons of Ethiopia should possess a house, in which they may "stretch forth their hands unto God." We have great pleasure in acknowledging the liberal assistance which Mr. Coultart has received for this case from several of our churches, but still a considerably greater sum is required, or the object cannot be attained. Communications on this subject may be addressed to the Rev. Dr. Ryland, Bristol; or the Rev. John Dyer, Reading.

From Mr. Kitching.

Jan. 24, 1819.

I have been once at Spanish Town. The people are few and poor, but very friendly. I could not preach to them, yet I talked to them about Jesus Christ, read the scriptures, and prayed. They are very desirous to have a minister placed among them, and very desirous to know when I should go. Last Lord's-day morning, I baptized sixteen persons in the sea at sun-rise. I felt happy in the work, and hope it is an earnest of what the Lord intends me to do for him in Jamaica. I think I can trace the footsteps of Divine Providence in bringing me to the colony; and, the Lord be praised, my health, as well as my wife's, is much better than it was in Britain. We have made some alterations in the chapel, in order to procure more air. The chapel is crowded every Lord's-day. Many are obliged to go away, who cannot get in, and such as stop are very attentive, and hear as for eternity. My dear Sir, do not forget us in your prayers. We have much need of prayer ourselves, and we are conscious we need the prayers of all the friends of the Redeemer. O for a humble, pious, patient, and forgiving frame of spirit—for an increase of love to Jesus, and the souls of men!

April 16.

It gives me great pleasure to have to announce to you the safe arrival of Mr. and Mrs. Godden. They landed on Saturday last, and are in perfect health and good spirits.

I mentioned in my last letter to you my having procured a license, and that we had made an alteration in the chapel, in order to procure air. But we have since been under the necessity of enlarging it. Our congregation still continues to increase, and it pained us to see so many people go away, who could not get in. We have, therefore, procured a quantity of deal boards, and nailed them together in their rough state. We shall now be able to seat about 250 more than we could before, and we expect that all these boards will be found useful when the new chapel is erected. Since I wrote to you last, I have baptized twenty two persons. I heard the experience of them all, and was much gratified.

From Mr. Godden.

Kingston, April 14, 1819

We embarked on February 25, and sailed from King Road on Lord's-day evening, the 28th. A strong gale hurried us in less than a week within sight of Madeira; and if a calm had not detained us some days in its neighbourhood, most likely we should have accomplished our voyage in less than thirty days. However, I feel very grateful that we did it in thirty-nine.

We came to at about 3 P.M. of the 9th inst. between Kingston and Port Royal, and as soon as the land wind served we sailed to the wharf. Early the next morning Mr. T. came on board, and kindly offered us his services; and while we were speaking, brother Kitching hailed me from the wharf, and we disembarked, I trust, under the influence of unfeigned gratitude to the Author of all our mercies. Sister K. received us very affectionately; and both herself and husband continue to manifest the most Christian like concern for our welfare and comfort.

The next day, (being Lord's-day) I heard brother Kitching preach to a

crowded audience, the most attentive I ever saw, and apparently the most devout. With some exceptions, I was highly gratified, and I could not avoid being deeply affected. Their natural passions are very lively and vigorous; but I believe much religious feeling was mingled in their devotions. *Such is the state of this Society, that were it fully known in Britain, I am persuaded there is scarcely an individual in the kingdom, that has any regard for morality itself, who would not aid, to the very uttermost of his ability, towards the erection of a place of worship for them on a larger scale.*

Brother Kitchen and I went to Spanish Town on Monday morning the 12th. We examined several houses, and chose one as a place of residence, which is the cheapest, and for the present the most convenient in the town unoccupied. It was also strongly recommended by some pious friends living on the spot. It is situated near the extremity of the west end of the place. The rent is £40 per annum. The outhouses are in a ruinous condition, which I am to repair, and deduct the costs from the rent. I have taken it for one quarter. It is my sincere desire and religious determination to put the Society to as little expense as possible; but I fear I must exclusively depend upon it for support during the whole of the succeeding twelve months at least.

List of Monies received by the Treasurer of the Baptist Missionary Society, from May 1, to Aug. 1, 1819, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Little Wild-street Female Society, by Miss Gale	18	5	0
Devonshire-square Auxiliary Society, by Mr. Edward Smith	18	7	0
Hackney Auxiliary Society, by Rev. F. A. Cox	40	0	0
Canterbury Auxiliary Society, by Rev. Mr. Gurteen	10	0	0
Paisley Female Bible Society	23	0	0
Haddenham Baptist Church, by Mr. Bidwick	3	0	0
Bedfordshire Baptist Association, by Mr. Saunders, Treasurer	10	10	9
Baptist Free-school, Fetter-lane, a Donation, by Mr. Kendrick	4	16	8
Northamptonshire Association of Independent Ministers, by Messrs. Inkersole and Co.	25	0	0
Colnbrook Collection, by Rev. Samuel Rowles	11	13	6
A Friend, by Rev. Mr. Phillips	5	0	0
Boston and Fens Auxiliary Society, by Rev. Mr. Thonger	15	0	0
Eythorne Collection and Subscriptions, by Rev. John Giles	12	13	0
Goodman's Fields Auxiliary Society, by Mr. Morris, Treasurer	30	0	0
Bluntisham, Friends at, by Rev. S. Green	10	15	0
Woolwich Auxiliary Society, by Rev. Mr. Freeman	21	16	11
Colchester Baptist Church, Botolph-street, by Rev. Mr. Tracey	4	8	1
Rayleigh Collection and Subscriptions, by Rev. J. Pilkington	7	1	0
Isleham Auxiliary Society, by Messrs. Reynolds and King	11	10	0
Addlestone and Weybridge, Surry, by Rev. Timothy Thomas	4	0	0
Halstead, Essex, Friends at	3	0	0
Illford Missionary Association, one quarter, to May 1, 1819, by Rev. Mr. Smith	11	3	1
East Dereham, Norfolk, Penny Society, one year, ending June 1. 9 15 6			
Friends 7 4 6	17	0	0
Bow Auxiliary Society, by Rev. Dr. Newman	28	8	0
Part of a Collection at Rev. Mr. Upton's 5 0 0			
An Unknown Friend, by Ditto 1 0 0	6	0	0
Legacy of Mrs. Love Williams, late of Hitchin 50 0 0			
Duty 5 0 0	45	0	0
Langham, Essex, Subscriptions and Penny Society	10	18	1
Two Friends in Essex	10	10	0
Collections at the Annual Sermons in London, by Mr. Burls	389	0	1
Nottingham Collection and Subscriptions, by Mr. Lomax	78	8	11
Glasgow Auxiliary Society, by Mr. Deakin	100	0	0
Birmingham Bond-street Auxiliary Society	22	8	2¼
Yorkshire and Lancashire Auxiliary Society, by W. Hope, Esq.	269	18	0
Whitchurch, Shropshire, Collection	2	0	0

	£	s.	d.
Wrexham ..... Collection	1	0	2
Oswestry ..... Ditto 3 0 0			
Auxiliary Society 5 8 2	8	8	2
Shrewsbury, part of Collection	6	7	10
Wellington Collection	4	2	6
Bridgnorth ... Ditto	3	0	0
Shiffnal ..... Ditto 2 8 0			
A Friend 5 0 0	7	8	0
Bucks Association, by Rev. Peter Tyler	37	19	2½
Sutton in the Elms Penny Society, by Rev. J. Burditt	7	0	0
Henley Society in Aid of Missions, by Rev. J. N. Goulty	5	5	0
Hamsterly, Durham, Contributions, by Rev. C. Whitfield	7	7	0
Tottlebank ..... Ditto ..... by Mr. Harbottle	5	15	0
Broomley ..... Ditto ..... by Mr. Rowell	2	10	6
Newcastle Juvenile Society at Rev. R. Pengilly's, half-year	14	0	0
John Cowell, Esq. Ipswich, by Rev. John Edwards	5	5	0
Loughton Auxiliary Society, by Mr. Burls	8	0	0
Cambridge Auxiliary Society, by Mr. Edward Randall	50	0	0
Royston Subscriptions and Donations, by Rev. W. Pendered	18	6	0
Westoning, Sunday-school Children and others, by Mr. Dance	2	2	0
F. M. S. by Mr. Burls	5	0	0
Biggleswade Penny a Week Society, by Dr. Ryland	5	0	0
Northampton Female Society, by Ditto	2	0	6
Anonymous, by post to Dr. Stuart, Edinburgh	20	0	0

TRANSLATIONS.

Shrewsbury Penny a Week Society, by Mr. Thomas Crumpton 34 4 4½	40	12	2
Part of a Collection 6 7 9½			
Oswestry Auxiliary Society, by Mr. Roberts	5	0	0
Camberwell, Miss S. by Rev. John Edwards	4	12	0
Glasgow Auxiliary Society, by Mr. Deakin, Treasurer	60	0	0
Newcastle, Collection at Rev. Mr. Pengilly's Chapel, by Rev. S. Saunders	14	7	6
Ditto ..... Ditto ..... the Methodist ..... Ditto	12	7	6
Sunderland ... Ditto ..... Ditto ..... Ditto 12 13 0	41	0	0
Private Contributions 28 7 0			
South Shields .. Ditto ..... Ditto ..... Ditto	2	16	4½
North Shields. Ditto, Rev. Mr. Williamson's ..... Ditto	2	10	6
Ditto ..... Ditto, Rev. Mr. Wilson's ..... Ditto	5	14	0
Alnwick ..... Ditto, Rev. Mr. Rate's ..... Ditto	10	10	0
Broughton .... Ditto, Rev. Mr. Ruston's, ... Ditto .. 2 12 2	5	15	2
Private Contributions 3 3 0			
Cockermouth .. Ditto, Rev. Mr. Muscutt's ..... Ditto	3	11	6
Whitehaven ... Ditto, Rev. Mr. Cecil's ..... Ditto .. 9 2 7	10	14	1
Private Contributions 1 11 6			
Carlisle ..... Ditto, Rev. Mr. Whitridge's ..... Ditto .. 7 17 5	14	3	5
Private Contributions 6 6 0			
Workington ... Ditto, Rev. Mr. Selkirk's, by Rev. R. Pengilly	7	1	9
Maryport ..... Ditto, Rev. Mr. Wallace's ..... Ditto	6	15	8
Greenock and Port Glasgow Bible Society, by Dr. Ryland	15	0	0

SCHOOLS.

Calton and Bridgetown Association for Religious Purposes, by Mr. W. Collins	50	0	0
Bow, Friends at, by Rev. Dr. Newman	5	13	0
Henley Society in Aid of Missions, by Rev. J. N. Goulty	5	5	0
Friend, towards a School at Dewangunj (2d Donation) by Rev. John Dyer	7	0	0

The thanks of the Society are presented to Mr. Edward Dowson, London, for twenty-five copies of his Youth's Theological Dictionary of the New Testament; to Mr. Joseph Angell, Reading, for the Baptist and Evangelical Magazines for 1815 *to* 1818, *inclusive, and several Nos. of Periodical Accounts; and to Mr. Blake, of Chapmanslade, for seventy-eight Nos. of the Evangelical Magazine.*

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Penny Sc.

William Tyndall,
Burnt at Filford, near Antwerp, 1536.
Engraved from an Original Painting, in
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